

Moody

MONTHLY

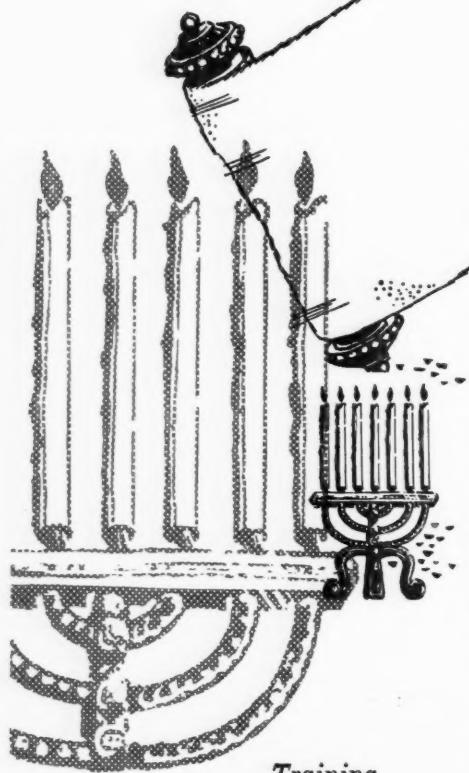
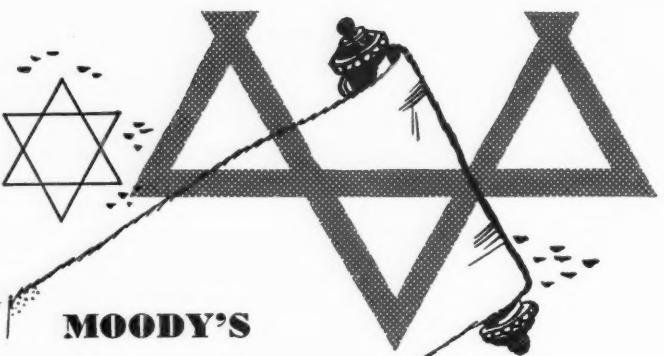
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Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

ERNEST D. CHRISTIE
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Assistant to Editor

Vol. 52

FEBRUARY, 1952

No. 6

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In This Issue

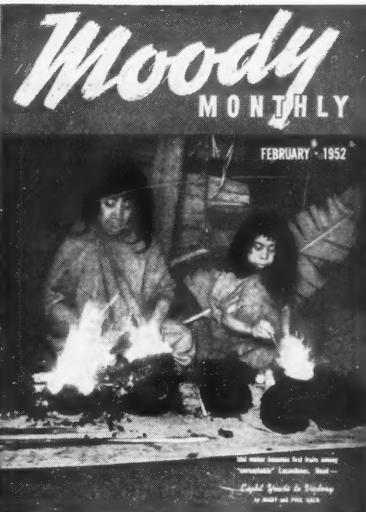
THE life of D. L. Moody seemingly has always been a subject of particular interest to Moody MONTHLY readers. And through the years these pages have carried some of the most interesting and worthwhile accounts of various aspects of his life. Even in such company, however, Faith Coxe Bailey's article in this month's issue is unique.

► To the editors' knowledge, very little has been written concerning Moody and temperance. Mrs. Bailey came upon the threads of what seemed to be a fascinating story while doing research in Boston. Diligent scanning of old newspaper files brought to light additional facts. These when supplemented by other material and brightened by Mrs. Bailey's deft writing touch have brought you an unusual feature—"The Tabernacle and the Horrible Pit."

► Most of us no doubt would be appalled if we could see the number of earnest Christians whose neglect of mind or body is limiting their usefulness. It is to this need that Fred Mitchell writes in "Fit for the Master's Use." The message first saw the light of day in England in Keswick Convention surroundings. There it has been circulated in booklet form. Bringing it to readers on this side of the Atlantic—and to Moody MONTHLY readers around the world—is a special privilege.

► Finally, are you reading Dr. Everett F. Harrison's excellent series on "The Teaching Ministry of the Church"? Those who may have missed the first article will be pleased to find that Part II, "The Importance of Teaching," in this issue is complete in itself, a thought-provoking article which you may want to pass along to others concerned with the opportunities of teaching.

THIS MONTH'S COVER



★ This picture of Lacandon idol worshipers in the mountain fastnesses of southern Mexico shows them in the midst of their ritual, where idols filled with incense burn in sacred fire. It has been chosen for this D. L. Moody anniversary number because the story associated with it gives fresh evidence that the purpose of the great evangelist in training Christian workers to carry the gospel even to the most primitive peoples is still in operation today.

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Our Gift That Day

HIS face was troubled, his eyes unhappy, as he stood there with some drawing paper in his hand. It was almost time to leave for school and yet he made no move toward getting into his jacket and cap. In the midst of the noisy confusion of scurrying children hunting rubbers, books and caps, he stood alone and quiet.

"What are you going to do with that paper, Son?" asked Mommie, wondering what was the trouble.

"It's a present," he answered, the tears threatening to run on down his cheeks.

"A present!" echoed the other children. "A present . . . that old drawing paper from the basement? That's not good enough to give anybody. What would the teacher think? Whose name did you draw? Don't let him do it, Mommie."

Mommie, glancing at the clock came straight to the point: "What did you do with the money Daddy gave you, Son? Didn't you remember that this day was coming?"

"Yes," he sobbed. "I remembered once or twice, but I didn't know what to buy."

"Oh, yeah!" shouted the other children, picking up lunches and head scarves. "He didn't forget, he just spent all his money down at Sherman's store on peanuts. You know, the ones in the shell; he's crazy about them. He just thought about his stomach instead of the present."

"Listen, Son, let's get this straight. You could have asked some advice about what to buy, couldn't you? That wasn't your problem. You spent all your money on yourself because you wanted to. You overlooked the fact that someday you'd want to give a gift to someone. Isn't that right?"

Speechless, he nodded assent and just as quickly the mood of the children changed. "Well, he can't give that old junk. What can he give?" And they glanced around the room, making suggestions.

Finally Mommie asked, "What about that little yellow china duck if I fix it up in a pretty box with tissue paper and ribbon. Wouldn't that do for her?"

"But, Mommie," wailed Jane. "That's the duck Mrs. Brecht gave me and I

This monthly feature appears simultaneously in *Moody Monthly* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

love it . . . Well, he can have it, I guess. He better be good to me for it."

The other children hurried off to school. Mommie, disregarding the four-year-old who wanted help in dressing, and the overly damp baby, flew around gathering box, tissue and duck. Soon it was ready and Jon went off to school.

Later on, over a quiet cup of coffee, Mommie thought about the little yellow duck and felt very impatient with Jon. "It just wasn't right. He should have remembered that there was a day coming and not spent all he had on himself."

And just that quickly it came to her, what about all of us, all of us who know and love the Lord? There is a day coming for us, too, when we will want to lay our gifts at His dear feet. Will there be nothing to give because we have spent our all on ourselves? Our time, our money, our talent—all ours to use down here; but are we remembering that they can be so given over to Him that someday we'll have gifts to present to our Lord?

And in that day there will be no one to come to our rescue, no one to rush around and fix up something for us to give. We'll stand with empty hands and tear-filled eyes, facing One to whom love longs to present a gift.

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27).

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Our Moody Readers

A Holy Calling

Your articles on soul winning in Moody MONTHLY for October encourage me to go on for the Lord. Fifty years ago He saved me, and I desired to know His will for my life. The answer came very definitely: personal work.

The result of a conversation on a street car with one of my school friends led to his salvation. Another talk with a fellow workman in a coal bunk, while painting, led to his conversion five years after I spoke to him. He has been a wonderful testimony for the Lord for the past fifteen years.

Next year, D. V., I will retire from my business and hope to spend much more time in this grand and glorious work for the Lord. Can I ask the prayers of your readers that the Lord will save those that I have dealt with? Also that I might be used in seeking many more for the crowning day that is coming by and by.—D. M. Raycroft, Toronto, Canada.

Effectual Message

I would like to report to you about the article, "The Mid-Century Christ," in the July issue. I have had some very happy correspondence and two wrote that it was the means of leading them to serious consideration of Christ as Saviour and later to accept Him. One picked up the magazine in a physician's office.—A. H. Stainback, Rocky Mount, N. C.

Warning Needed

God be thanked for men who are warning us of the danger of such false teaching [as mentioned in "Modernists Outmodernd," Moody MONTHLY for November]. If men take away or add to the Word of God, they will have to answer to a Higher Power than us. Notwithstanding, believers in the Word as it has been given . . . should do all within their power to refute modernistic teaching.—William H. Robinson, Long Branch, N. J.

More on the "Loneliest" Station

I have been receiving the Moody MONTHLY for the best part of twelve months and am fascinated by its contents. I was, however, rather disturbed by the article "Loneliest Mission Station" in the October issue. As vicar of the Parish of Walgett, N.S.W., and chaplain of two aboriginal reserves, and a former missionary to aborigines in the Northern Territory, I was amazed at some of the statements made.

First, about Walgett. It was declared a town in 1859, and in 1916 had a population of 2,000 odd souls. In 1914-15 there was no aboriginal reserve in the district, most of the aborigines lived in a free settlement one mile from the center of the town. I have examined the Aboriginal Protection Acts 1909, 1915, 1918, 1935, 1936, 1940, and 1943 and I do not find any person designated "Government Protector," and neither was it necessary for any woman to obtain permission from such person and to have an escort to enter such reserve. The Banooon tribes have been given two reserves, one in 1940, eight miles from town on which twelve six-

room houses will be built as soon as materials become available.

The other remark to which I take exception is this: "He received little encouragement and much abuse from our hard-bitten Westerners." My experience with these people is that basically they are deeply religious in an undemonstrative way. Working among them through floods, fires, and droughts, I have been able to get under their skin and find the true bushman, who is closer to Almighty God than many people believe.

I will forward to you in the near future the book, *These Australians*, which is the story of the work of the Church Missionary Society among the aborigines of the Northern Territory. If it is out of print, which it may be, I will make a summary and forward it by surface mail for your information.—John L. Sullivan, Vicar of Walgett, Walgett, N. S. W.

Picture Personalities

The fifth man on the second row [photograph of group on page 154, Moody MONTHLY for November] is said to be Dr. W. G. Moorehead. As soon as the writer saw the picture, he identified this man as Dr. James Kyle. Miss Margaret Moorehead of Xenia also identified him as Dr. Kyle and not her father.

William Moorehead, son of W. G. Moorehead, thinks this picture was taken at some Bible conference or convention.—H. E. Eavey, Xenia, Ohio.

Welcome in Africa

How we do enjoy Mrs. Aldrich's "Mixing Bowl!" It is just a little glimpse into home life and carries us for a few minutes out of this land into a land where mothers love their children, and children love and trust their parents.—Mrs. Paul London, North Nigeria, B. W. Africa.

Out on the foreign field when you are in contact with the natives almost constantly—and talking a foreign language—it is such a treat to relax at times and to find some food for our souls. How we do need it, and Moody MONTHLY gives us so much that we wouldn't want to be without it.—Mr. and Mrs. Clarence Lundberg, Congo Belge, Africa.

In Brief

Moody MONTHLY is a real spiritual feast for my soul—especially the sermon and outline page. We use this a lot in our midweek prayer service.—Mrs. Walter Weller, Aristed, Pa.

I would like to see a series of articles on personal soul-winning presented as a course.—Henry Semran, Monroe, Mich.

I first heard of Moody MONTHLY from a man at a Bible conference, about two years ago. It took me up until about five months ago to get around to getting a subscription. But since then, I have found out what I've been missing.—Miss Barbara H. Nussear, Washington, D. C.

I enjoy its contents and often make use of subject matter which is worth repeating.—Major F. Lee Spratt, Salisbury, South Rhodesia, Africa.

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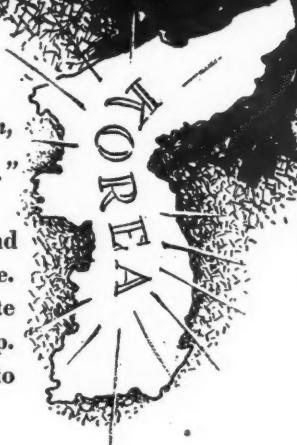
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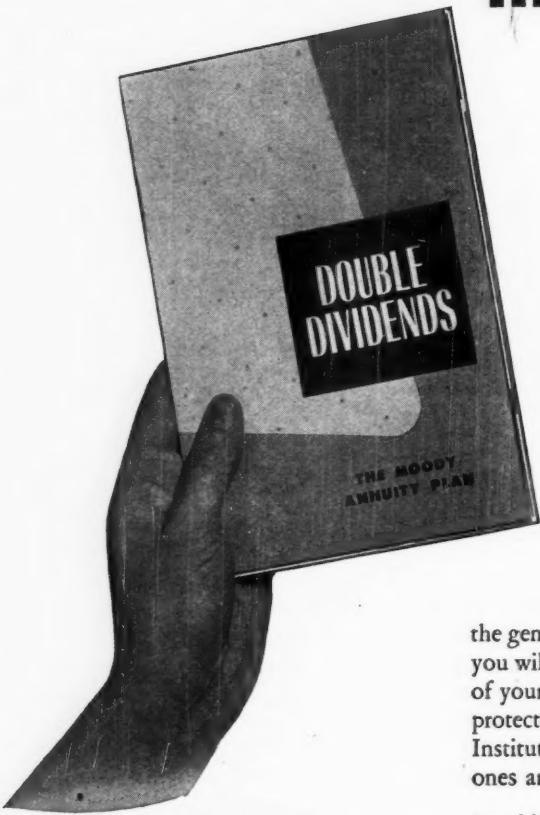
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Editorials

D. L. Moody's Message for Everybody

To MOODY MONTHLY and its readers, February is closely linked with the memory of D. L. Moody. This is true not only because February is the birth month of the great evangelist, but also because of the Founder's Week Conference held annually in Chicago at the Institute which he founded.

Those attending Founder's Week this year will no doubt be impressed afresh with the work of the Bible institute which Moody established—its evident vigor, its many avenues for reaching out to the lost, the evidences of its widespread impact. Meanwhile the influence of the great evangelist's ministry is being continued also in the books and tracts which he wrote, in the lives of some still living, in the example which he left behind.

In this day of many religious voices the *bigness* of Moody's message should be an inspiration to the evangelist, the pastor and the personal worker. His was a universal commission to preach the gospel to the lost. He had one central theme: Christ's death for sinners and His power to save them.

His message found acceptance by all kinds of people. Men of widely different religious backgrounds—or without such training—were among those who came to listen, impressed by his tremendous earnestness and burden for their souls. And because he made saving souls the business of his life, many were brought to Christ.

The world's need today cries out for twice-born men and women to preach and tell the universal message of Christ for the universal need. Opportunities have no limit—in personal soul-winning, in platform evangelism, in rescue mission work, in radio preaching. In the field of writing, secular publications seem open as never before for articles which spell out for all the issues of salvation.

Is yours a universal message? Irrespective of the banner beneath which you work, your message, like D. L. Moody's, should be for the heart of every sinner from the heart of a loving, seeking God.

What Is A Christian?

No name in history has been more

meaningful—more hated and more loved throughout the centuries—than "Christian."

Now a judge has ruled that it is impossible to define the word sufficiently to administer an estate bequeathed as a trust fund for "persons of Christian faith who actively promote their beliefs."

Who is at fault? The judge who called upon no less than seven clergymen to testify in the hearing? The clergymen who could not agree with each other? Or generations of Christians who somehow failed to make Christianity a living thing?

When first applied, "Christian" was a hateful epithet, spat out against the followers of a crucified Lord—followers who feared and hated sin. No one then dared bear that name unless he was prepared to pay the cost in ridicule, hardship and even death. But the things for which those early Christians stood were clearly known and the name they bore was meaningful.

The years have made their difference. Somehow "Christian" has come to have more casual meaning, until today the word may signify a dozen things to a dozen different persons. Even the dictionary includes among its definitions of "Christian" one who shows such virtues as gentleness and kindness.

The bitter fact is this: *the name would not be meaningless except that we who bear it have made it so.* How we have shamed our Lord!

Let us take warning. In lands of persecution "Christian" is again becoming the meaningful name it used to be. God grant that we as individuals in our land may make it meaningful in these days, lest the Church around the world be purged by fires of suffering.

The Peril Of Organization

"The Church for some reason or other is able to turn out more organizational machinery than any institution known to man. We can draw up bylaws by the ton and appoint committees, bureaus and departments . . . until it is no wonder that people day after day are spiritually mangled in the wheels."

"More and more I am convinced that if we spent half the time with people that we spend with bureaus and departments, the world would marvel at the results."

The above words are not from some caustic critic of the Church, but were spoken by the rector of Trinity (Episcopal) Church of Boston at the annual convention of the Massachusetts Council of Churches. A national news magazine thought them of sufficient significance to head its religion department, under the title, "Words of the Week."

Probably most of us who number ourselves among evangelical believers will readily admit the truth of the rector's comment—especially with reference to other groups. Yet seemingly these words apply more and more, not only to Protestantism's hierarchy, but to groups proclaiming a vital gospel message.

The trend of the times—in government, in business, philanthropy, education, welfare work and many other categories—is toward pyramiding organization. Of such trends churches and gospel-bearing organizations should certainly beware.

There is, of course, a place for organization in the efficient, orderly conduct of Christian affairs. But there is also grave danger of elaborating organization to the point where Christian groups become merely well-oiled machines with better-than-usual motives. God does not work through machines; He works through yielded men and women.

The church or other Christian group concerned, because of apparent loss of power, can well afford to think along these lines.

Harvest—Delayed but Certain

Many readers of MOODY MONTHLY no doubt have seen the newspaper article by FBI director J. Edgar Hoover in which he reminded U. S. readers that the nation's morality in these days depends largely on Mr. Average Citizen.

In his article Mr. Hoover made reference both to the corruption and dishonesty on the part of persons in public life and to the nation-wide increase in crime rate during the early half of 1951—5.1 per cent in cities and 4 per cent in rural areas over the same period of the previous year. Such conditions, he said, call for a personal commitment on the part of the individual to help restore respect for personal integrity and honest living.

But the FBI director is particularly concerned about the probable effects of public and private crime on the boys and girls who are acquiring their moral standards from the world about them. "Good example is a mighty tonic," he points out, in urging citizens to help stem the tide of crime and lawlessness. "The thousands of juvenile delinquents who today justify their misdeeds with a shrug of the shoulders, saying, 'Well, I saw Mr. So-and-So do the same,' will be deeply affected."

Mr. Hoover is pointing to a delayed but nonetheless inevitable harvest. Those who know boys and girls, and young men and women, cannot doubt that their minds and attitudes are being influenced by the month-to-month disclosures of bribery, favors, fixing and even cheating at exams, as well as open, vicious, violent crime.

The knowledge that such seed is being sown with every disclosure headline

should surely help to wake the public indignation against such lawlessness. It should also make us doubly careful concerning our own attitude toward the law and even the so-called minor violations.

Meanwhile there is the task of reaching as many young people as possible now with the life-transforming message of the gospel. It is a work in which every Christian group should do its utmost. The seed has indeed been sown. There may yet be time to reduce sin's terrible harvest.

It Could Happen Here

Few of us fully realize how much depends on continued separation of church and state in this country. Just now, however, a situation in Spain provides a graphic illustration of what takes place when an authoritarian church sinks its roots into the civil life of a nation.

We refer to the current disagreement in Spain concerning certain educational reforms proposed by the Spanish Ministry of Education. A *New York Times* dispatch reports that these are being vigorously opposed by Spain's Roman Catholic bishops on the grounds that the proposals would restrict the rights of the clergy in the field of education and subordinate church-managed high schools.

The minister of education, who has proposed the various reforms, is a former leader of Catholic Action, a church-controlled organization of militant Catholics. He was also Spanish ambassador to the Vatican before taking his present office. It can therefore be assumed that he is neither ignorant of the church's position nor unsympathetic to it.

From this distance the government's position seems to add up to the conviction that Spain's educational system is out of date with emphasis on rote learning, classical-type training, and lack of such essentials as qualified teachers and standardized textbooks. Accordingly, the government has proposed a system of state inspection of religious and private schools, plus state examinations twice during the high school period instead of once as at present.

The position of the bishops who represent the church is summed up by a statement which they quote from an encyclical

issued by Pope Pius XI. This pronouncement holds that "the church is independent of all earthly power, both as to its origin and fulfillment of its education mission."

Apparently basing their position on this principle, the bishops say that the church "is satisfied" with the present system of state examinations. In addition, they have declared that the state may interfere with certain aspects of the activities of religious schools only if it obtains the consent of ecclesiastical authorities; that private schools must be adequately represented in state bodies formulating educational policies; that state high schools only supplement non-state schools, and that the ministry of education must include in its budget funds necessary to support non-state high schools in poor financial condition.

It is doubtful whether any free group in this country would favor such control of education. Yet these are the demands being openly made in Spain today because a church in that country is in a position to dictate its own terms. Even if one ignores the pitiable position of the non-Catholic individual in Spain, this glimpse of church and state in that country should constitute a clear warning to nations now enjoying freedom.

The Lesson Of Moody's Life

The "why" of any life is always interesting, but when that life is an outstanding success it becomes doubly so. That D. L. Moody was a successful man no one would deny. He accomplished a lot during his lifetime and he left organizations on both sides of the Atlantic which are still triumphantly at work.

A contemporary of Moody still living says that he was a much more important evangelist than others because he was able to put now converts to work at once. Few men have had his ability to get others working. Indefatigable himself, he inspired others to go at it.

Moody was a Wesley, rather than a Whitefield, though he had many of the qualities of both. But like Wesley he did not depend on his preaching alone for results. He sought to leave something behind. Undoubtedly Whitefield was a better preacher than Wesley. He preached

great sermons to huge throngs. He held 20,000 spellbound on Boston Common as he preached Christ, and many were saved. John Wesley perhaps faced smaller crowds, but he did not leave until he left the "class meeting" behind. He left a little company and said to them, "You go out and get others." D. L. Moody believed that every Christian was to become a soul-winner . . .

God writes history in terms of human personality. The Book of Genesis gathers around eight men. The Bible presents epochs and eras, but at the center of each is a personality, and generally the man is the key to the age . . .

Is it too much to say that God is always looking for a man He can use? Notice the word "use," for there seem to be four ideas concerning our relationship to God in service. Some teach that man is instructed of God. The divine command is given and man must obey. Others teach that in service man is helped of God. Still others, that he is led of God. All of these suggest a partnership with Deity. The fourth idea, and the right one, is that man can be used of God. This demands the surrender and submission of a Christian. This looks to God for enablement and gives to Him the glory.

Moody was used of God.

Men pass. Nations rise and fall. Customs change. Accepted philosophies are discarded like last year's garments. But it is ever true that God is looking for a man He can use. Will you be that man? —Will H. Houghton in his Foreword to R. A. Torrey's *Why God Used D. L. Moody*

Promise To Sowers

Again we are approaching the time of year when many of our great-grandmothers used to bring out the bottle of spring tonic—homemade or otherwise—to be administered to all the family.

Many a pastor, Sunday school teacher or other Christian worker may likewise feel the need of spiritual encouragement during this season of the year. Certainly it is a time when bad weather, sickness and reduced attendance frequently make the Lord's work especially difficult. At just such times it may appear that efforts are after all not really bearing fruit.

God's Word is filled with encouragement for just such times. We would especially call attention to the beautiful parable in Mark 4, concerning the slow but certain growth of the kingdom of God in the human heart as well as in the world.

In the Williams' translation, these verses read:

"The kingdom of God is like a man who scatters seed on the ground, then continues sleeping by night and getting up by day, while the seed sprouts and comes up without his knowing how. The ground of itself produces, first the stalk, then the head, at last there is the matured grain of wheat in the head. But as soon as the crop will permit it, he puts in the sickle, for the reaping time has come."

Are you faithfully sowing good seed? Then be assured that there will be a harvest. This is God's promise.

COMING NEXT MONTH

"Our Church Is Open Again!"—According to one estimate, approximately 1,000 churches a year close their doors for good. Here is the story of one of these churches which seemed destined to become a pickle factory—but became the only gospel witness in a town of 3,500. A MOODY MONTHLY Photo Feature.

What Has Happened to Our Young People?—Why are young men and women, boys and girls selling out—accepting bribes, cheating at exams, succumbing to the lure of "easy money"? Dr. Torrey M. Johnson, one of the founders of Youth for Christ International, gives some hard-hitting answers.

Also, Swaziland Flame, the story of Africa's veteran missionary Malla Moe . . . and other articles, features and departments . . . plus MOODY MONTHLY's new biblical supplement by Dr. Wilbur M. Smith, *In the Study*.



The Tabernacle and the Horrible Pit

By Faith Coxe Bailey

Boston rubbed its eyes
in amazement
back in 1877
when D. L. Moody's
temperance meetings
reached out to derelicts
and worried liquor men.
A fascinating new
Moody article presenting
little-known facts
about the great evangelist

FOUR weeks ago, I was a wreck," the young man said. "I've a strong will and purpose in everything but that cursed thing—drink."

Some of the men in his audience nodded. "Any man here knows what it is to get up at three in the morning and sneak out to see what bar is open—" Two men in the front row looked at each other and grinned knowingly. "And then in three or four hours you have to drink again, and then at night you have to go to bed with so many drinks before you can sleep."

The young man—Ayer—stepped forward. "Friends, I stand before you a

new man. I thank God my appetite was taken entirely away and I've not been bothered since."

Ayer sat down. A man with a mottled nose said to his buddy. "You always get it straight at these meetings. These men have been through the mill."

Next man to face the group was older. McElvie, he said his name was. "Last Monday I had to be helped in here by two men. I'd been drunk since Thanksgiving. I thought I had a strong will, could reform through my own strength. I've tried all the remedies, cold tea, cold coffee, cayenne pepper by the spoonful; but alcohol still was the master."

"But now I can go out and buy my groceries without drinking. When a man tries to conquer his appetite in his own strength, it can't be done. But through God's help, my appetite is gone."

Faith Coxe Bailey is a professional writer who makes her home in Boston, Mass. Among her most recent contributions to MOODY MONTHLY was "Thanks, Then Giving," which brought unusual reader response following its appearance in the November issue.

The Tabernacle and the Horrible Pit

Friday was derelict day in Boston, back in 1877, when drink-cursed men waited for two hours in block-long lines to hear D. L. Moody's gospel



There were others who spoke that day. Some of them embarrassed, none of them good speakers, but each telling his story because he knew it had to be told. There was Palmer, a reporter on the *Boston Herald*; there was a former liquor salesman, and there was a middle-aged man who'd been drinking since he was fifteen.

And they all said it was God's power that beat liquor.

♦ **W**HAT was this strange meeting of confession and praise? Was it one of the hundreds of Alcoholic Anonymous gatherings held in this country in January, 1952?

Or was it last Christmas Eve's testimony meeting at a Bowery mission in New York City?

It was neither. Ayer, Palmer, McElvie and the others were praising God because they had found release from drink through their belief in Jesus Christ as Saviour, and they had found Christ and His salvation through the somewhat ungrammatical preaching of a pudgy ex-YMCA executive—Dwight L. Moody. The year was 1877, and the men were testifying in the crowded Boston tabernacle at the weekly Friday noon temperance meeting, regular feature of Moody's February-to-April revival campaign in that city.

That Moody wrote ahead to his Boston campaign committee and stipulated Friday noon for temperance surprised no one. You couldn't hear Moody preach a sermon or pray without knowing his heart was with the man in the gutter.

But there were many who frankly admitted that they were surprised that the temperance meetings proved more than a warm resting place for a handful of Boston derelicts. They were amazed when twenty-four men chose Christ at the first invitation, when men waited two chilly hours in a block-long line for the tabernacle to open each Friday, when from the meetings sprang up a temporary but effective shelter for converted drunkards, and when the men who went into the inquiry rooms staggering strode out ready to look for a job to enable them to reclaim their families.

John Wanamaker, at that time about to build his huge department store, postponed construction long enough to attend the Moody meetings in Boston. He'd met Moody in Philadelphia a few months before; the men caught in the drink habit were his singular interest, too.

Of Moody's Friday noon gatherings, Wanamaker said, "Perhaps I cannot do better than to tell what the result of the movement has been as it was carried out in our city. Churches and ministers are imbued with a spirit flowing from those

meetings. Hundreds of men converted at the meetings, though out of work and wandering about the streets, have been kept in the way they chose when they embraced the religion of Jesus during the Moody meetings."

Even the liquor men in Boston grudgingly confessed that the Moody remedy for drink worked. On a streetcar one of them grumbled, "I've lost 100 per cent of my profit since that shouting evangelist came to town. I had four bartenders, but last week I had to let two go. And I'm scared I'm going to have to turn the other two off next week."

♦ **T**HAT the Moody campaign in its three-month entirety was a success, the whole city of Boston agreed. Never was an evangelist so favored. For him, Boston built the tabernacle, brick-walled, seating more than six thousand and covering

a square acre of the city's business blocks.

The Highland Railway, with its tracks only five minutes walk from the tabernacle, added six special cars for the duration. The Metropolitan Railroad Company ran extra cars every five minutes past the tabernacle door. In from Brookline, Jamaica Plain, Egleston Square, and Mt. Pleasant jounced the cars, from each of them fluttering the signs that announced their destination to every Bostonian, "Moody and Sankey."

Nor did the signs flutter in vain. People came. All kinds of people (or as the *Boston Journal* reporter wrote, people who wore "cloth hats, silk hats, slouch hats, hats new in style, hats worse for wear") wanted to hear Moody's gospel. Each day as the doors opened, they stampeded to seats. Thousands were locked out after the seats were gone. After each

[Continued on page 421]

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Mr. Moody's Friend

By PEARL M. REBMAN

THE young Christian worker soon made friends with the dignified elderly woman living in the same hotel. Soon she found that in her childhood her elderly neighbor had known Dwight L. Moody well. Later in life the woman had come to a degree of wealth and had drifted into liberal beliefs. Still, she loved to tell of Mr. Moody's earnestness and wholehearted friendliness. She described how he often visited in her childhood home and how she and her brothers and sisters delighted to see him coming to their house for a call.

"I happened to be in Denver during his last campaign there," she would recall. "When I came to the platform after the meeting, he took my hand so warmly and said affectionately, 'Mary, I'm so glad to see you!'"

The young Christian worker tried hard to lead the old lady's thoughts beyond Mr. Moody to the gospel he preached and to Christ, but with no apparent success.

"I wonder," the woman would often say as she looked proudly, yet forlornly out the hotel window, "what it's all about." Then she would close the conversation.

In spite of such failures the girl faithfully visited the elderly woman and was always eagerly received. Then one day the doctor was called; three nurses appeared. The aged woman obviously was very sick.

The Christian worker went straight to her room. Afterward she explained, "It seemed to me as if Mr. Moody stood right there and said commandingly, 'Lead this woman to Christ! You must bring her in!'

"I felt," the worker added, "as if I'd never be able to face Mr. Moody over yonder if I had left Mary, the child who had so often heard him preach and pray, without a decision for Christ that day. As the nurses looked on, pleased but half frightened, I fell to my knees. Taking my dying friend's hand in mine, I said, 'Darkness is coming on, but if you will pray with me from your heart, it will be light.'

"Then I prayed," the worker continued, "God, be merciful to me, a sinner . . ."

"God, be merciful to me a sinner . . ." repeated the old lady in an earnest, resolute voice.

"And save me now for Jesus' sake."

"And save me now for Jesus' sake," she said with what seemed real penitence."

In telling the story, the Christian worker paused for a moment, and then went on. "A starkly liberal minister held a cold funeral service," she explained. "But I dare say," she added, "over in the realms of light, Mr. Moody awaited his old friend and said welcomingly, 'Mary, I'm so glad to see you!'"

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*Many an otherwise useful servant of God is
disqualifying himself for full service through
abuse of mind or body. Here is teaching
you should weigh carefully if you are to be . . .*

FIT for the MASTER'S USE

By FRED MITCHELL

THE urgent need everywhere of a bright witness for Christ, the hunger in many hearts to know of Him, and the scarcity of workers, all join to tempt the Lord's servant to do more than he should, to go beyond his strength and labor out of God's will, with consequent breakdown of mind or body.

It is essential that we who serve the Lord Christ should know how to care for ourselves if we are to live cheerfully, labor fruitfully and glorify our Master in work and rest. An overwrought, overstrained Christian does not commend the gospel. A balanced and beautiful life, where service is the spontaneous outflow of a glad heart and sanctified mind, is a most desirable as well as a most delightful life. Let us learn how to keep "fit for the Master's use"; and, having learned the lessons, let us practice them.

I

We are not spirit only—or the problem

would not arise; we are also soul and body.

The apostle Paul, writing to the Thessalonians, says, "The God of peace himself sanctify [set you apart] wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ" (I Thess. 5:23, A.S.V.).

When God created Adam, He met this threefold need (Gen. 2:9). He made to grow "every tree that is pleasant to the sight [for the soul], and good for food [for the body]; the tree of life also in the midst of the garden [for the spirit]." For the body He gave also the needed exercise involved in the keeping of the garden (Gen. 2:15).

Writing to the Romans, long after, Paul deals with the same complex need. After showing the effect of sin upon the entire man—spirit, soul and body—he proceeds to show the provision God has made in the gospel. The human spirit indwelt by God's Spirit (Rom. 8:14-16), the human mind renewed and transformed (Rom.

12:2), and the human body and its members consecrated (Rom. 6)—that is His loving purpose for us all.

In the first creation He willed that the dominant part of man should be the spirit, the soul becoming a fit avenue (or avenues) for the expression of the spirit's life, and the body a medium for the display to the world of an inner glory received from the Lord; and His purpose in the new creation is nothing less.

In that classic text about the tripartite nature of man already quoted from I Thessalonians 5:23, Paul compares the complete human being to a garrison. The central citadel and captain's headquarters represent the spirit; the streets and other means of intelligence, the soul; and the outer wall he compares to the body, with the five senses as the gateways. John Bunyan, in his book, *The Holy War*, has immortalized and developed this comparison. Paul longed for his Thessalonian friends and converts that their whole beings, spirit, soul and body, be preserved entire, intact or inviolate.

Mr. Mitchell is China Inland Mission's home director for Great Britain, and chairman of the Keswick Convention where he is a frequent speaker.

Fit for the Master's Use ■ ■ ■

A much-needed word for the Christian worker who may be jeopardizing years of future service

"Faithful is he that calleth you, who also will do it" is his ground of confidence, and it may be ours.

In I Corinthians 3:16, 17 Paul illustrates this same truth by writing, "Ye are the *temple* of God, and . . . the Spirit of God dwelleth in you." Now, whatever temple Paul had in mind, it was certainly one of three departments, and the Shekinah glory in the midst.

These three parts of the temple or tabernacle well illustrate our complex life. The spirit is the holiest place; the soul, the holy place; and the body, the outer courtyard.

When Isaiah had his vision (Isa. 6:1), he was impressed with the sight of the "Lord sitting upon a throne . . . and his train filled the temple." Every part of it was needed for and sanctified by His presence.

In the making of the tabernacle and temple God gave as explicit instructions for the dimensions and materials of the outer courts as for the most holy place. Will He not give us a pattern for the ordering of our lives, if we but tarry with Him in the mount? We need to wait upon Him to learn the dimensions and materials of the life of our minds and bodies as well as of our spirits. "The way of transgressors is hard" in these matters, but, our Lord said, "My yoke is easy, and my burden is light." By not referring these matters to Him, have we not made our lives of discipleship much harder than they need have been?

II

It is suggestive that in Scripture there are few references to things mechanical—screws, hammers, saws, chisels, and so on, but abundant use of similes which are natural and beautiful—rivers, fountains, springs, dew, gardens, flowers, fruit and the like. All these God uses to show us the kind of lives He would have His believing children live. He can make your life beauteous as a garden, refreshing as the dew, fragrant as flowers, fructifying as streams and springs. These are symbols of satisfactory and normal Christian experience.

The ideal is possible because Christ is our life (Col. 3:4). The symbols are all true of Him. They may also be true of us, because He dwells in us by His Spirit. In the holiest place of our spirits we have the Spirit of Christ, the Lord and Giver of life, who proceeds from the Father and the Son; and the characteristics of God's life in heaven and Christ's life on earth should be blessedly reproduced in us. He who is the inner life of the Godhead is our inner life too. What may we not expect in growth in grace and likeness to Christ? Oh, the need of an unobstructed inflow of spiritual life and grace! To this end, let us consider two simple but vital needs.

The first need is *confession*—that lost grace in the Church today. Let us be merciless and unsparing in our self-judgment, in dealing with our personal sins. In His presence, with a sense of His holy eye upon us, let us recognize

their source and tendencies, their nature, and the need of cleansing. Then let us make a full and detailed confession of them to our merciful High Priest. Unconfessed sin is an early stage in backsliding, and God has said, "He that covereth his sins shall not prosper" (Prov. 28:13).

A second need is *communion* with God and waiting upon Him. Communion is vital. Time spent in waiting upon the

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Hidden Joys

GLENN E. WAGONER

There are joys we never dreamed of
Or never can we know
Until with Christ our Saviour
Into the depths we go.

There's a path where we'll find roses
And a sky of azure blue,
Waiting for the soul who's willing
With the Master to go through.

There are answers to each problem
We can never find alone,
If we walk along with Jesus
Making Him our very own.

Lord is not merely well-spent time, but
best-spent time.

*To talk with God—no breath is lost;
Talk on! talk on!
To walk with God—no strength is lost;
Walk on! walk on!
To wait on God—no time is lost;
Wait on! wait on!
To grind the axe—no work is lost;
Grind on! grind on!
The work is quicker, better done,
Not needing half the strength laid on;
Grind on!*

III

God did not make us like the angels, spirits only; He gave us reasonable souls and bodies, that in these also we may glorify Him.

With the popularizing of psychological study there has grown up among Christians a new attitude toward the soul. This recent teaching is to the effect that everything pertaining to the soul is to be avoided. That some of God's children—perhaps many—have been living in the senses and trusting to feelings is true; and doubtless some word of correction has been sorely needed.

Now, however, the pendulum has swung to the opposite extreme, with a resulting attempt to discountenance one of the three integral parts of our God-given constitution. God has given us a soul to be an avenue for the expression of His own life, dwelling in our regenerated spirits. So long as the faculties of the soul remain avenues, all is well; but

when they usurp authority over the spirit, peril is certain.

That God recognizes and values the soul is certain, "as servants of Christ doing the will of God from the heart" (Gr. soul). How can we do our part in that setting apart of our soul and its being preserved intact for God's glory?

Speaking generally, the needs of the soul—or mind as we may say for simplicity's sake—are three: *work, rest and change*.

God calls for a disciplined mind. "Gird up the loins of your mind" (I Pet. 1:13). There are no promises available for idle minds. Industry is well pleasing to the Lord. It is glorifying to Him to develop our minds and memories, and He blesses the systematic and careful study of Holy Scripture.

In the case of those to whom this message must chiefly come, perhaps the need of rest and change requires more emphasis.

A story has come down from very early times, which, even though mere tradition, is useful as an illustration of the power for good there is in rest and change for the Christian's mind. One day a visitor called upon John, who at that time was busily at work writing his sublime Gospel. Expecting to find the apostle engaged in a prolonged season of prayer or meditation, the stranger was surprised to discover him enjoying himself with his pet parrot. The visitor ventured to express his surprise, whereupon the selfless disciple replied, "The bow that is always strung loses its strength." The story goes that John returned from his change to write the fifteenth chapter of his Gospel. God had a quiet and rested mind at His disposal when He would teach the Church in all centuries the need of abiding in Christ.

In the New Testament there are two words translated "rest" which are very interesting and instructive. The first is *anapausis*—the letting go of labor. It is found in Matthew 11:28: "Come unto me, all ye that labor . . . I will give you rest," that is, release from labor.

The other word is *anesis*, the letting go of strain (II Thess. 1:7; II Cor. 2:13; 7:5). Archbishop Trench, in his *Synonyms of the New Testament*, explains it as the relaxing or letting down of cords or strings which were before drawn tight, the relaxation of tension. An illustration is the piece of elastic which is allowed to regain its normal length.

Oh, the overwrought minds! Shall we not let God direct us into rest when the burden presses?

In the holiest of all, the Shekinah glory needed no human attention, but in the holy place the lampstand needed constant care, as also the showbread and the incense. There is need that we should give attention to the holy place of our minds, that our presentation of the gospel lose none of its charm and power.

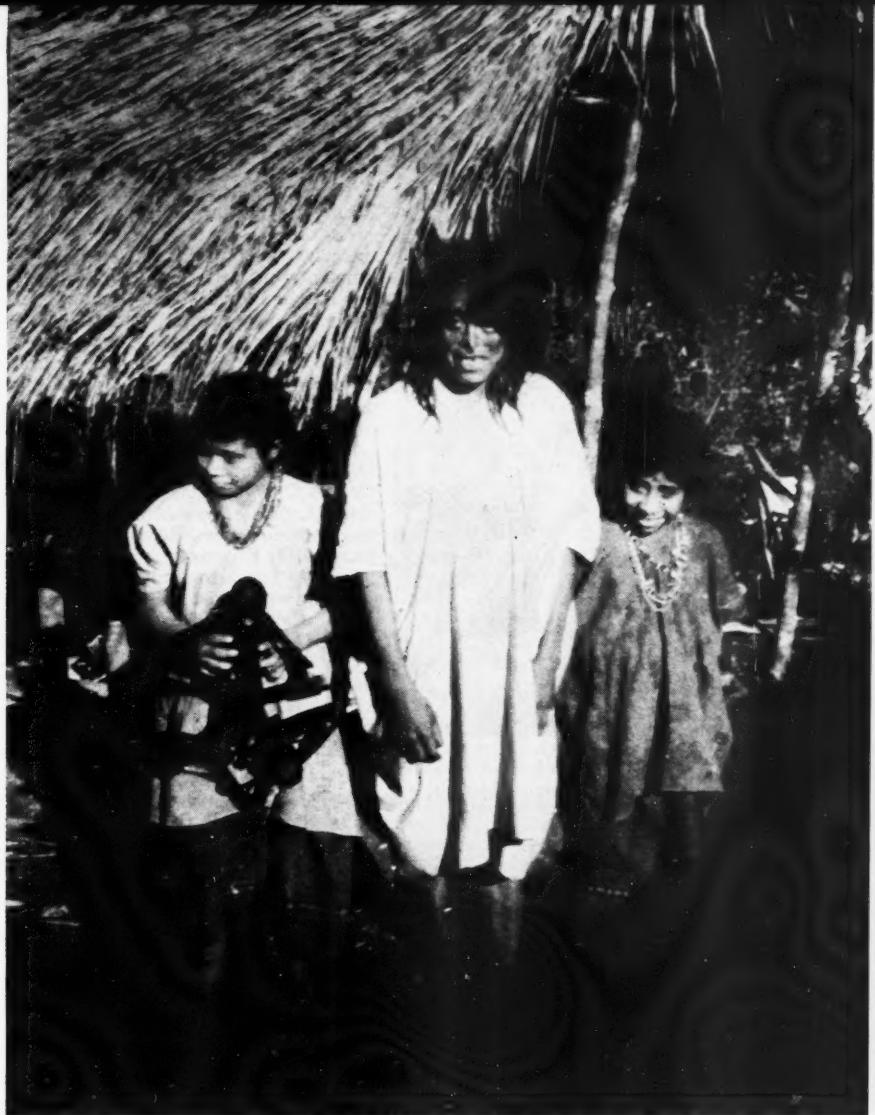
One kind of food alone is as unhealthy for the mind as for the body. God is [Continued on page 427]

8 years to Victory

By Mary and Phil Baer

*From the jungles
of Mexico comes this
true story of patience,
faith and a miracle
in the heart of the
most hardened of
the "hopeless"
Lacandon Indians*

Wycliffe Translator Phil Baer



Mateo and his child wives in front of their home before his conversion.

FOUR hundred years ago Spanish conquerors overrunning Mexico met stiff opposition from many Indian tribes. Eventually, all but the Lacandon tribe submitted. The tribe still exists, hidden away where few white men ever went until the world began to demand chewing gum in such large quantities. Then chicle hunters began to risk the dangers of the nearly impenetrable Lacandon forest to tap the trees that produce the precious sap.

Wycliffe Bible translators went to give the Word of God to the Lacandon tribe rather than to take away their chicle. Phil and Mary Baer were the brave pioneers who stuck it out until after years of toil the irresistible Word has begun to bear results.

The report they have written for Moody MONTHLY relates a greater victory than that of the Spanish conquerors. It is a victory of gospel light over witchcraft and idolatry, of love over fear-filled hearts, of patience over years of resistance, of spiritual and physical fortitude over rugged barriers of geographical, linguistic and intellectual isolation.

The first convert—introduced to thousands in the films, "The Bill Bentley Story" and "O for a Thousand Tongues"—was the man who seemed most hopeless. But within ten days of his new birth, the Baers could see such an amazing transformation that they were astounded. Wycliffe Bible Translators are persuaded that all Mexico will be amazed as this "most hopeless" member of the "most hopeless" tribe of Mexico's great hinterland shows forth the power of the new life.

WEll do we remember the day that tragedy struck in our little Lacandon village in the jungles of southwestern Mexico. For it was then that God showed us our months and years of effort to reach this tribe of Indians were not in vain.

Two of the Indian families had begun to squabble. One had accused the other

of stealing eggs and of additional offenses equally serious. Then came the tragedy. Enrique's family crept into Chankin's (pronounced Shahn-keen) cornfield and burned his corn bin to the ground. All the corn, the life food of the Indians from which tortillas (their bread) and posole (their drink) are made, was destroyed by flames.

Eight Years to Victory [Continued]

Chankin came over to our native house to explain his future plans. He said he would now have to leave us to go live with his father-in-law in order that his family would have food. Tears came into his eyes as he repeated a Lacandon term of endearment to Phil—a term used of husband and wife.

Phil began to weep, too, but in praise to our beloved Lord. At last the Indians trusted us. This was a step toward helping them trust our Saviour.

♦ WE had settled among the tribes in January, 1944. School days at Moody Bible Institute were behind us, as were our days of intensive language training during the linguistic course at Camp Wycliffe. Permission to live in the jungles and carry on our work had been received from the governor of the state of Chiapas, from the mayor of the region, from chicle hunters working in the area, and from the Indians themselves.

Having been sent out by the Wycliffe Bible Translators we were concerned first of all with the task of mastering the Lacandon language and giving the tribe at least a portion of the Word of God in their own tongue. In doing this we anticipated many opportunities to explain to them the good news of salvation through faith in Jesus Christ.

As we came we could not forget the words of a noted anthropologist. "They

will never be able to do anything with the Lacandon Indians," he had predicted to one of our associates. No doubt as he expressed this view he thought of the Spanish monks who had tried for a hundred years or more to convert the primitive tribe—only to give up at last.

That there had been great difficulties in the months and years before the day Chankin's corn bin burned no one would deny, but God had undertaken in each one.

Two efforts had been made by Wycliffe Bible translators before our group was able to locate this small tribe. On the first attempt Tzeltal Indians led Verne Bruce into the jungles and deserted him, forcing him to return without discovering the Lacandons. A year later, Brainerd Legters with Jim and Virginia Russell found the tribe after some very rugged trekking.

Locating the Indians and obtaining permission to live among them had been only the first slow step toward winning their confidence. They did not like outsiders. Their homes were hidden in the jungles and approached by secret paths; their houses so constructed that if a stranger appeared the women could quietly vanish into the jungles.

The Lacandons' inherent fear of strangers had been increased by some very unpleasant experiences. In one instance, an entire family had been murdered by a drunken chicle hunter. Word of this outrage spread rapidly through Lacandon territory, causing even greater fear of outsiders.

We had found that sickness likewise was a source of terror. To avoid exposure the Lacandons had worked out an elaborate system. In approaching another settlement they would knock on a hollow log or tree stump to call the leader of the group down the path. While still a hundred feet or more away, the visitor would ask if there were any illness. If sickness was reported, he and his family would sleep in the jungle rather than risk staying in the area.

♦ THE years of striving to win the Indians' confidence had been most trying. One morning when Chankin and Mateo (Mah-tay-oh) had left on a hunting trip, one of Chankin's wives came to Phil.

"Will you go to find my husband?" she asked distrustfully clutching her machete. "His other wife has been bitten by a snake and is dying in the cornfield."

As quickly as possible Phil explained that he could never find the men out on the hunt. It would be better, he said, that they try to save the dying woman. But though he pleaded and begged, she refused to take Phil to her. As a result the woman died alone in the field. Worse still she died without Christ.

So obstinate was the wife who had refused to take Phil to the dying woman that nothing could be done for her. Medicines for her children were appreciated for the moment, but quickly forgotten. Nothing appeared to win her friendship.

There was another hunting trip on which the two men went again. This



Lacandon Indian girl with her pet armadillo. Once years of child bearing, hardship and spiritual darkness were the only future to which she could look forward. All that is changed with the coming of the gospel to her tribe.

Chankin painting new idols. Bowl-shaped and made of clay, the idols are filled with a pitch-like substance and ignited during worship.



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Mateo had always scoffed at the Scriptures . . . had turned away from the gospel records . . . had chanted the loudest in idol worship. Now . . . at last . . . he was ready to listen.

time, late in the afternoon, Mateo came to Phil.

"The same thing that happened to Chankin's wife now has happened to him," he said.

Fear settled over Phil's heart. Would another Lacandon go to a Christless grave? But the Lord heard and answered prayer. Even though Chankin was vomiting blood, God spared his life. Still his wife showed no signs of friendship.

Then one day God gave us a special opportunity. An all-night vigil with the woman as her boy was born tore down the barrier. Mary had stayed with the Indian woman after Phil had gone. Finally she decided to leave also. Seeing her about to go, the Lacandon woman cried out, "Don't leave now! Don't leave me!" The plodding of the years had begun to pay.

♦ It was some time after this that the incident of the burned corn bin showed us that further progress was being made. We were encouraged, but the battle for the language went on—and it was here that we were most disheartened.

Though showing confidence in us in other ways, our Lacandon neighbors seemed afraid to instruct us in their tongue. They came to be our informants, yet they were reluctant to correct us. If we used the Spanish word *pero* ("but") as a connective in speaking, they would do the same. If we used *cuando* ("when"), they would use it also. We asked them for stories about animals, but they said they had none. We asked for legends of their tribe, but again they said none were to be had. We scolded them, saying that they were not teaching us the language. This, of course, they denied.

Months afterward we found that they do have stories, legends and other things for which we had asked—and more besides. Phil was talking with Chankin, giving him the Word of God in his own tongue, when Chankin spoke up to tell him that all the language materials of the early years had best be destroyed. He said that he had told Mateo that from now on he, too, was to give us accurate information. Again our beloved Lord had answered prayer!

♦ A little more than a year ago we returned to the Lacandons after furlough with the anthropologist's prediction still ringing in our ears: "They will never be able to do anything with the Lacandons."

Though confronted with other tasks, Phil was eager to carry on his translation in order to leave further testimony of the grace of Jesus with the people. Manuscripts for making gospel records had been prepared, but needed to be checked, as well as a tract and various hymns and gospel portions.

Since Mateo would argue and belittle the Word, it was decided Chankin would be the better informant for this work. Once under way, however, Chankin

proved quite unsatisfactory. He would rarely correct the materials being checked and the situation seemed quite frustrating. Even in this, however, the Lord Jesus was working, and Mateo was finally asked to come and take his partner's place.

Mateo had always resisted the Word of God. He would argue, trying to refute what was said. When the gospel records in Maya were played, he would walk away and go to his home. In idol worship he was the one who chanted loudest and with most reckless abandon. Sunday would come and he would go out to work, knowing it was the day we held sacred.

♦ But one day his attitude changed. He came over to ask that we play the record with the gospel hymn, "Verily, verily" on it. In Lacandon it means, "truly, truly."

Right, Lacandon Indians in the god house, center of their communal worship. Below, Mateo changing the heart of the idol in order to make new idols.

Could it be that these words fascinated him? We could hear the men commenting to one another on the term. The seed of the Word was finding root.

Mateo sat at the translation table fascinated. No longer were there arguments or hostility. Now he was eager to instruct us in how to put God's Word into his language. Phil sat there with praise on his lips to our beloved Saviour.

One day after some Tzeltal Indians had gone away, Mateo came over to our hut to help us further in the language work. After the hour had ended Phil came to the kitchen for a cup of coffee. "You know, Mary," he remarked, "I wouldn't doubt that the fellow is saved."

"Yes, I think Manuel Alfonso is saved," Mary agreed, mentioning one of the Tzeltal Indians who had left that morning. [Continued on page 442]





Lambert photo

Do you, too, have hidden resources?

Yes—if you are in Christ, says the author in this study from Philemon

Tapping New Resources

By T. STANLEY SOLTAN

THESE are days of international competition. Scientists of every nation are feverishly searching for new natural resources as well as for new methods of using known resources more effectively.

What is true of the physical world is even more true in the spiritual. Crises are arising and new demands are constantly being made upon every true child of God because of the growing opposition and increasing boldness of attacks by

the forces of evil. In view of these crises, we need to learn how to discover new spiritual resources and to make use of them in the most effective way.

In Paul's little letter to his friend Philemon, which is a classic of Christian courtesy and delicacy in correspondence, he speaks of his prayer for his friend in words that are very suggestive of the way in which new spiritual resources may be tapped. In the sixth verse of his letter we read, "That the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you,

unto Christ" (Phil. 6, A.S.V.). This statement suggests three subjects of great interest.

♦ PAUL speaks first of the "fellowship of thy faith"—a great reality. Fellowship is that relationship which exists between two or more persons. The fellowship of faith, therefore, is that relationship between two or more persons who possess true faith in the Lord Jesus Christ.

To understand fully what was in Paul's mind, it is helpful to remember the conditions under which this letter was written. Philemon was an outstanding Christian in Colossae. He was evidently a man of means; the church met in his home. He was apparently a close friend and convert of the apostle Paul, who was now in Rome, imprisoned and awaiting trial. The reason for this letter was that Onesimus, a runaway slave of Philemon's, had come in touch with the apostle Paul, who had brought him to faith in the Lord. He was now a true child of God and a spiritual son of the apostle.

Paul was now sending Onesimus back to his former master. In his letter he requests Philemon to receive his runaway slave; not as a slave, but as he would receive Paul himself; not as a servant, but as a brother to be loved.

The opening verses speak of the love and faith of Philemon which he had both toward the Lord Jesus and toward all saints. This was the basis of the fellowship of his faith. It was a love flowing out to the Lord in unceasing gratitude for His marvelous grace which had transformed Philemon's own life and made his home a center from which streams of blessing were going out in every direction.

His faith toward the Lord was that unwavering confidence in Him and in all His promises, and in the certainty that He would fulfill them on behalf of and in the life of His servant. Such love and such faith toward Him result in a similar outgoing toward all the saints.

It is interesting to remind ourselves that in those days, among the Gentile Christians especially, there was a large number of slaves. Yet there was a bond of love and faith between them and the freed men which could never have existed apart from Christ and could never have been brought into being in the lives and hearts of any save those who recognized Him as their Master and Lord.

The fellowship of the saints is a great reality when the Church is a tiny minority, pressed in on all sides, as it was in those days, by the vast heathen world with its forces of superstition, idolatry, immorality and all forms of wickedness. The same thing is true today in the churches in foreign mission fields, where there exists a bond of love and trust between the members such as we very rarely see among Christians in so-called Christian lands.

As Paul writes to his friends in Thessalonica, he says, "We were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us" (I Thess. 2:8); and to his friends in Rome, "I . . . am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another" (Rom. 15:14). The love of

Dr. Soltan is pastor of the First Evangelical Church, Memphis, Tenn.

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the apostle toward his brethren in Christ in these various places had resulted in a faith in them which had deepened into a conviction that the Lord would bless and use them in their life and witness amid the forces of heathenism with which they were surrounded.

♦ The apostle refers next to his prayer that the fellowship of Philemon's faith "may become effectual unto Christ"—a glorious possibility.

The word "effectual" comes from the Greek *energis*, or "working," the word from which the English word "energy" is derived. The way in which Paul expresses this thought suggests the possibility of an ineffectual fellowship, the possibility of undiscerning generosity or indiscriminate judgment, which would bring about pleasure and good times while together, but not "unto Christ."

The underlying motive of all our association together should be for His interest and the glory of His name; for as Paul writes to his friends in Corinth, "We thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again" (II Cor. 5:14, 15).

The fellowship and association of the saints in Christ Jesus should always have as its goal the glory of the Lord; and only as that motive directs the love and faith of His people can their association together be effectual unto Christ or in Christ Jesus, fulfilling His will and glorifying His name.

♦ FINALLY, in the sixth verse Paul speaks of the fellowship of faith becoming effectual "in the knowledge of every good thing which is in you"—the thrill of new discoveries.

In these words the apostle suggests the discovery of new resources within us which must be tapped if our fellowship is to become effectual unto Christ. As Philemon read these lines, it is quite possible that the Holy Spirit used them to open his eyes to new resources within himself of which he had up to that time been completely unaware. Among these, perhaps, were:

First, the power of forgiveness and love toward Onesimus. According to the Roman law of the day, any slave owner whose slave ran away had the right to have him crucified or flogged to death. Yet in this little letter the apostle Paul was charging Philemon to receive into his household Onesimus as "a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord." He continues, "If he hath wronged thee at all, or owe thee aught, put that to mine account."

Here is a glimpse of the revolutionary power of the gospel and the way in which it completely upset many of the practices and ideas of the day when it was being first preached. For a wealthy slave owner to receive back in favor one who had proved to be a thoroughly bad investment was, no doubt, an unheard of thing, and one that would tax to the full Philemon's power of forgiveness and love. Yet Paul anticipated that the love of Christ would make him willing and able

[Continued on page 419]



Often a missionary prayer file can be a family project. Photo by Bob Stafford.

Make Your Own

MISSIONARY PRAYER FILE

By Ruth C. Clark

It is prayer time at the midweek service of your church. Requests have been shared, and one by one hearts and voices are being lifted to God, mentioning these needs.

Eventually in the course of prayer, some faltering "God bless our missionaries" may come out. You add a silent "amen" to that; then wonder as you hear the petitioner pass on to other, more specific matters.

At home your thoughts go around the globe as you kneel by your bed. You have mentioned your missionary friends by name; you have asked God's protection for them and His blessing. But you are disturbed. What was that prayer request from India? Perhaps you search your memory unsuccessfully, then generalize briefly and consider your prayer effective.

"My brethren, these things ought not so to be" (Jas. 3:10). Missionary news letters from the field are full of specific and urgent requests for prayer.

A survey of one hundred missionary letters recently received revealed that eighty-six brought definite, actual requests for prayer for some need burdening the hearts of the writers. Five asked for prayer in general and nine were filled with praise for wonderful answers to prayer in response to requests made earlier.

With such a cry arising from the mission field, it is our God-given responsibility to make our personal prayer for missionaries effective—regular, systematic, definite. Here is a simple, yet amazingly efficient, method of noting special requests and keeping them at your fingertips as you pray.

Wife of a pastor in Morris, N.Y., Mrs. Clark writes from her own experience concerning the value of the prayer file she describes.

♦ TAKE ordinary 3 x 5-inch file cards. In the upper left-hand corner write the missionary's name. Note his birthday, too, if you know it, the names of members of the family, and any other pertinent personal details you wish to keep in mind. In the upper right-hand corner jot down his field, even his full address. (By doing this, you can use your prayer file as a missionary address file as well, and back your prayers with interesting, newsy letters from home as frequently as possible.)

A glance at a missionary's card will enable you to place yourself in his particular setting and to appreciate more nearly his local needs. It will help you visualize the missionary at work. Often it will lead you to think of the various members of his family and to pray for their particular needs.

Next, go through your recent newsletters. Does your missionary ask you to pray that a certain town will be open to his ministry? Note this on the card. Perhaps some native associated with the mission station is on the verge of a decision for Christ. That is important to jot down. The language may be difficult. The missionary may be contacting a heathen chief with the gospel message. He may face physical dangers from climate, beasts or insects. He may be troubled or discouraged. List all these requests. They will help you pray.

♦ WITH this preparation you now are ready to bring these requests to God in definite, earnest prayer. Remove from the front of your file as many cards as you can cover carefully in the prayertime you have before you. Perhaps you can consider all the missionary friends in Japan, or all the doctors you know, or all [Continued on page 430]

WMBI's



ON crutches, in wheelchairs and ambulances, they came—300 strong. It was last September 22, and WMBI, Moody Bible Institute's gospel radio station, was host at a shut-in rally during its twenty-fifth anniversary celebration.

It was an unusual occasion. One woman who attended hadn't been out of doors for thirteen years. Another person had prayed the same length of time for an opportunity to visit the station. The oldest guest, Miss Clara Gustafson, ninety-two, praised WMBI for the help and encouragement it had given her through the last twenty-five years. Others voiced similar words of thank-

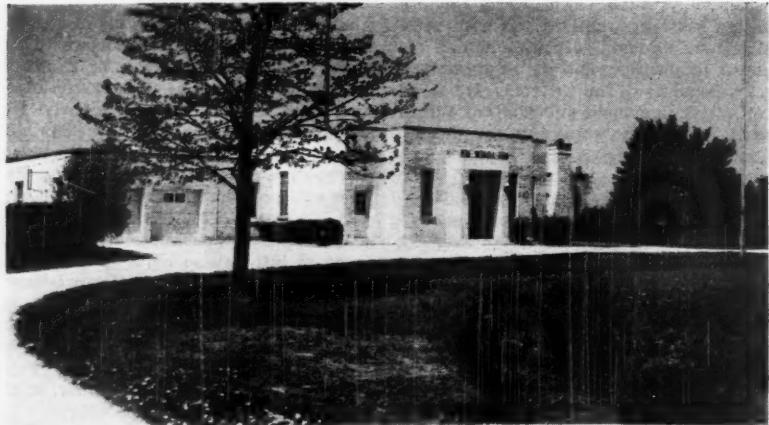
fulness to the station, and WMBI staff members silently thanked God that they could minister to this needy and appreciative group.

♦ WHY did so many shut-ins come to this rally? What is so unusual about WMBI?

Most of America's 2,880 radio stations are kept on the air by money they earn from plugging soap, soup, cereals, cigarettes and scores of other products and services. But for a quarter of a century WMBI with a record of almost 65,000 hours of varied programs has, as its motto declares, been "dedicated wholly to our Lord and Saviour Jesus Christ."

In a unique way the station is "sponsored" by its listeners and friends. Since its beginning the Lord has provided its needs through His people; in all that time no lengthy appeal for funds has ever been made. Announcements of a financial nature are infrequent; always they are simple, straightforward and relatively brief.

Two transmitters—AM and FM—are housed in this modern plant at Addison, Ill.



Think of sending out the gospel to a potential audience of millions hour after hour for fully a quarter of a century. Then read for yourself the story of

Twenty-five Wonderful Years

By JOANNE KADLEC

WMBI's files bulge with letters showing that the station is reaching the young and the old in every walk of life. Just a glimpse of one or two of these letters will suggest the scope of the station's ministry.

"I was saved by one of Aunt Theresa's programs when I was eight years old," states one.

"My husband, seventy-nine years old, was saved by listening to your good singing and messages," another confides.

And a third reports, "A Jewish woman near me [who had listened to WMBI] accepted the Lord as her Messiah."

Drunkards, criminals and even the "up-and-outs" have experienced the miracle of transformed lives as a result of this modern-day ministry. And countless Christians testify of the challenge and inspiration WMBI has provided for them.

♦ THE story of WMBI is one of prayerful pioneering. Back in 1923, when radio was in its embryo stage, a group of men at Moody Bible Institute began thinking and praying about a gospel station. Obstacles were many. Skilled talent and the right kind of equipment would be difficult to find. It would be a pioneering venture with everybody starting from scratch and working out methods and techniques as they went along. Furthermore, because of commercial radio's tendencies toward cheap entertainment, it was regarded by certain Institute officials as a tool of Satan. They would have to be convinced that it could be used effectively for the Lord. Eventually they were convinced, and endorsed the new project, after Institute programs on another station had been enthusiastically received.

By January, 1926, the new gospel station was ready to go on the air—except that no wave length was available! So for six months the Institute waited and prayed. Then, because of a legal tangle and sudden shifting of wave lengths, an unused spot on the dial appeared, and

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WMBI studio group, showing a few of the participants in the station's popular weekly "Shut-in Program" broadcast each Monday morning.

WMBI was authorized to begin broadcasting!

♦ THE station in the early days was a far cry from what it is today. The first studio, located in a men's dormitory, was made up of a few curtains, a grand piano and two microphones. The staff consisted of program director Wendell Loveless and his secretary, with operator L. H. Green at the controls of the 500-watt transmitter.

Using student talent and outside speakers, Director Loveless provided listeners with seventeen and a half hours of programs every week. Sometimes an unplanned variation in schedule occurred —Mr. Loveless unexpectedly found himself on the air, or just as unexpectedly found that, because the transmitter wasn't working, he was his only listener. This on-again, off-again problem was due to the fact that Operator Green was in a tiny penthouse atop an adjacent building, and his only means of communication with Mr. Loveless was a telephone and a system of red, white and green lights.

Today WMBI's broadcasting facilities occupy the top three floors of Moody Bible Institute's administration building. Here are four modern, air-conditioned studios, visitors' galleries, control rooms, a reception lobby, employees' lounge and offices. The original seventeen and a half hours of broadcasting each week has increased to 106½ hours, and the potential listening audience is estimated to be 10,000,000.

The station reaches into six states—Illinois, Indiana, Michigan, Ohio, Wisconsin and Iowa. The original staff of three has grown to eighty full and part-

time workers, who are employed as continuity writers, office clerks, program talent, producers, newscasters, announcers and technicians.

In 1926 the antenna consisted of a single wire strung between two towers, and the small engineering room was lined with an unsymmetrical array of tubes and equipment. Today this pioneer voice of Christian radio booms out from a huge 490-foot steel tower—radiator type—at a modern transmitter plant near Addison, Ill. Rows of panels hide modern and efficient transmitting and test equipment. An auxiliary diesel electric plant is on hand in case of power failure.

♦ WMBI with its sister station WMBI-FM today broadcasts more than 300 programs a week, two-thirds of them "live" broadcasts. Three programs—one appealing to children, one to Bible students, and one to shut-ins—have remained favorites down through the years.

Children throughout the Chicago area eagerly await two o'clock each Sunday afternoon, when they can tune in the KYB (Know Your Bible) Club broadcast. For an hour they enjoy songs, stories, Bible drills and thrilling adventure trips—all with an evangelistic emphasis. In fact, one little four-year-old KYB Clubber calls WMBI the "Jesus Loves Me" station.

In a number of instances children who have been led to the Lord through the KYB Club have in turn led their parents to Christ. A case in point is that of George Mensik, former Chicago gangster. His five-year-old daughter Shirley, saved through the KYB Club, started praying for her father. Mensik was deeply touched and asked her to continue to

pray for her daddy. A short time later he accepted Christ after an evening church service. Today his active Christian life is a powerful testimony for the Lord.

For more than seventeen years the KYB Club broadcasts have been conducted by Theresa Worman, known as "Aunt Theresa" to thousands of boys and girls as well as older listeners.

The KYB Club's more than 30,000 members range from two to eighty-two years old. One little girl, a regular listener, wrote in to ask for another KYB Club membership pin. "My brother swallowed his pin and the doctor has taken mine to see what kind to look for," her letter explained. The new pin was sent, with the warning that it was for external use only!

Reaching boys and girls has been increasingly emphasized through the years, and WMBI's schedule now lists twenty children's programs each week. There's even a western hero, Ranger Bill. One Institute official explains Ranger Bill's function in this way:

"Of course he points out that crime does not pay. However, he differs from other western heroes in that he always adds we must turn from our wicked ways and follow Christ."

♦ BIBLE students in the Chicago area have obtained instruction over WMBI since the station was two months old. The Radio School of the Bible began with an enrollment of twenty; now nearly 30,000 have taken courses and almost 5,000 have received certificates showing completion of one or more subjects. Each course includes notes and examinations and is taught by an Institute faculty

WMBI's Twenty-five Wonderful Years

All kinds of homes and all kinds of people open their doors to the friendly message of this station dedicated wholly to Christ

member or other qualified Christian.

Longest broadcast (one and a half hours) is the Shut-in Program. Since radio provides the only spiritual food many shut-ins have, it is easy to understand why this broadcast has remained a favorite. On each program the shut-in of the week is interviewed by means of a tape recorder, and the suggestion is made to listeners that they send cards.

Every interviewee receives hundreds of cards. The unsaved husband of one shut-in of the week read to his wife the large amount of mail listeners sent and was so moved by the many cards that he was led to accept Christ as his Saviour.

As an added phase of the shut-in ministry, members of the WMBI staff hold services in old people's homes and similar institutions.

A recent program, "What Do You Say?" not only aroused interest but also showed listeners the great need of those all around them. Going to street corners, conventions and other gatherings, the WMBI man-on-the-street asked people scriptural questions, such as "Do you believe in Jesus Christ?" and "What do you think of sin?" At the end of the broadcast, portions of Scripture answering the various questions were read. Christian listeners found this program an eye opener.

Alarmed at this prevailing spiritual ignorance, one woman wrote WMBI to ask what was being done about it. In addition to telling her what the station was doing day after day to reach such persons, the station reminded her that those for whom she was concerned were typical of the folks in her own block—that one purpose of the broadcast had been to awaken Christians to their responsibility for witnessing to those with whom they daily rub elbows.

♦ WMBI emphasizes music in its programming. One reason is that many of the unsaved will listen to good gospel music; sometimes it is the means of bringing about their salvation. An unsaved Roman Catholic woman, for example, was a regular listener to "Hymn Sing," a program of informal singing broadcast from the lobby of the Institute's administration building. Buying a hymnal in order to sing along, she memorized the words and in this way was brought to a personal knowledge of Christ.

A program of unusual interest and help to Christians is "The Question Box." Questions on the Bible and practical Christian living are sent in by listeners and answered by Dr. Harold L. Lundquist, well-known Chicago pastor.

"Morning Clock," the first broadcast of the day, is designed to wake up listeners and give them spiritual breakfast food, in addition to frequently repeated time and temperature reports. The program includes hymns, gospel songs, band music and brief devotional thoughts, many of them sent in by listeners. At the microphone for this broadcast is genial Bob Murfin, youth pastor of Chicago's Moody Church.

♦ IN 1943, almost as soon as frequency modulation invaded the broadcasting field, a sister station, WMBI-FM, was born. WMBI's license permits it to operate only during daylight hours, but WMBI-FM continues into the evening, remaining on the air until 9:30 P.M.

Broadcasting during these choice evening hours means reaching more of the male segment of the population. The FM station offers the added advantage of freedom from static, fading and electrical interference. Having grown from

1,000 to 42,000 watts, WMBI-FM, 95.5 megacycles, channel 238, is one of the strongest FM stations in the Chicago area.

Just as Moody Bible Institute has been the pattern for more than 200 Bible schools, many Christian stations have likewise been patterned after WMBI. And although a home missionary enterprise itself, WMBI has aided the cause of foreign missions by serving as a training ground for those who later went to the mission field. Practical experience gained at WMBI is now being put to good use by gospel broadcasters in Venezuela, Ecuador, Costa Rica, Canada, Alaska, Hawaii, the Philippines and Ethiopia.

The station also helps the missionary cause through its transcribed programs. The more than 100 different transcriptions available without charge have been broadcast by over 300 radio stations. These transcribed programs have been used by the Sudan Interior Mission in Africa, as well as by broadcasters in China, Hawaii and Quito, Ecuador. From this latter location the short-wave station HCJB beams them around the globe.

♦ Of course it is impossible even to estimate the effectiveness of WMBI and WMBI-FM in reaching souls for Christ and encouraging Christians. The truth of this is emphasized from time to time as students or employees of Moody Bible Institute discover persons saved through the radio ministry but who have never contacted the station personally.

Occasionally God draws back the curtain permitting the staff to see something of the impact of a broadcast. Not long ago, for example, two messages by Chaplain Louis King of Chicago's Bridewell House of Correction were aired over

[Continued on page 428]

Studio used during the early years of WMBI. Heavy drapes and thick carpet were used to adapt an ordinary room for broadcasting purposes.



Modern studio, one of four in use by WMBI today. Note irregular, sound-conditioned walls, equipment and control room window. MBI Photo



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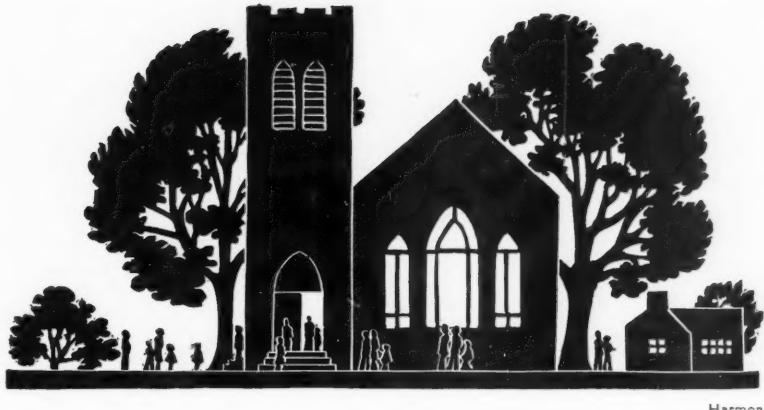
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If you have
responsibility
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of others in your church
or Sunday school,
this article
may revolutionize
your teaching ministry



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The Teaching Ministry of the Church

Part II, *The Importance of Teaching*

By EVERETT F. HARRISON

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Our previous article pointed out that the New Testament consistently emphasizes the priority of preaching over teaching. Put in another way, this means that *teaching is intended to be a consequence of preaching*, the necessary follow-up of evangelism. We see clearly today that the weakness of much of the older mass evangelism was the failure to gather converts together quickly and keep them studying the Word of God under capable leadership.

In physical life the period of gestation is followed by birth, then the life unfolds in the recognized stages of infancy, childhood, youth, maturity, and old age. Usually the seed of the gospel, once it is implanted in the heart, germinates quickly, issuing in the new birth, though in some cases months and years are required. Generally, however, the time required for the effecting of the new birth is short as compared to the life which issues from it. We have only to think of the care with which we surround human growth to realize that for the most part we as Christians are not giving equal attention to the nourishing of the redeemed life. Certainly there is little long-range planning for it, except for the relatively few who go on to become full-time Christian workers.

I

D. L. Moody saw the need more clearly than most men. Although an evangelist, one of the greatest of all time, he has left an imprint on the field of Christian education. The Bible institute which bears his name specializes in the training of preachers, teachers, missionaries, and auxiliary skilled workers. The North-

field schools, at their inception, reflected his concern for providing young people with a Christ-centered training of a more general sort which would fit them to enter various walks of life. The Northfield conferences represented his vision of reaching first the students, then the general public, with a brief but concentrated program of Bible study. Thus he made his influence felt in three distinct areas of Christian education.

Today we are fairly well equipped with Bible schools and seminaries. The number of Christian colleges could well be increased, especially in view of the absence of spiritual influences in our large secular institutions. Improvement is needed also in the Bible conference situation. Such gatherings have multiplied through the years, but there is not enough trained leadership to provide superior teaching in all of them. Attendants frequently are given more inspiration than insight.

Another problem is the lack of continuity created by a bewildering sequence of speakers and subjects. The wonder is that, under the circumstances, so much is learned. Someone could perform a real service to the Church by enlisting a corps of experienced Bible teachers and working out an itinerary which would take them as a group to major centers of population, in a united effort by the evangelical churches to ground their people in the essentials of intelligent Bible study and interpretation. In this way the peculiar gifts of each teacher could be utilized to the maximum, as each one would be called upon to minister in a realm where he is a recognized master. A month of such study would prove an incalculable blessing to the people of God.

Dr. Harrison is professor of New Testament at Fuller Theological Seminary.

February, 1952

II

The importance of teaching lies also in the fact that *it provides opportunity for that interaction which is essential to growth*. One hears the complaint against some pulpit ministries that the congregation is not learning anything. The reason for this may be in the fact that the servant of God is contenting himself with inspiration and exhortation. Even these elements, which certainly have their place in preaching, depend largely for their effectiveness upon a solid groundwork of instruction.

The fact is, however, that every pulpit ministry faces this limitation, namely, that it is a one-way affair. There is no opportunity for questioning the speaker. The members of the congregation have no expectation that they will be examined in any way to see whether the message has taken hold. But in teaching, the situation is different on both counts. The student is expected to give an account, in one way or another, of what goes on in the teaching period. Furthermore, unless the class is very large and the presentation confined solely to lecture, interaction is possible between teacher and taught.

This means that the teacher starts the action by setting forth his material. Then comes the reaction or response of the class (listlessness or drowsiness may indicate that the instruction is not judged worth the effort of concentration). Usually response is expressed in terms of questions or suggestions for applying the truths proclaimed, or possibly in the facial expression, where understanding and perplexity reflect themselves with equal fidelity. This leads in turn to interaction, the meeting of mind between teacher and students, as difficulties are

The Importance of Teaching

cleared away and the ramifications of the truth are more fully explored together.

III

The necessity for teaching as the means of providing trained leadership for the Church can hardly be overemphasized. Vision is needed here, and possibly some sacrifice also. A great personality with a hold upon the crowds may easily suppose that he should give himself wholly to the masses where he seems to be making an impact for God. A man may find it a trial to speak to a few after he has become accustomed to addressing many. Yet he should see that his days are limited, and when he is gone his ministry, in the main, is terminated. But if he could leave behind him a group of younger men impregnated with his message and imbued with his spirit, perhaps this contribution would in the long run exceed the fruitfulness of his public ministry.

We are able here to point to the example of Christ. Even in the days when His heralded presence sufficed to draw multitudes of people who would hang upon His words, He preferred to slip away from the crowds and devote Himself to the instruction of His chosen disciples. He could see beyond the present to Pentecost and after, when these men would serve in His name.

Eloquent witness to the wisdom and success of this arrangement comes from the early days of the Church, when the members of the Sanhedrin found themselves bracketing Peter and John with Jesus (Acts 4:13). The same holy boldness, born of truth, which had dismayed them in the Master, confronted them again in His followers. This would never have been the case had not our Lord deliberately adopted the principle of concentration, focusing attention upon a few with a view to their ultimate influence upon the many. It is possible that more were won to Christ in a single day at Pentecost than during the three years of public ministry in response to Jesus' own preaching.

A lively pen picture of a revered teacher has come down to us from a friend of Lightfoot's who visited him when he was bishop of Durham. He found him in the drawing room with a group of younger men gathered about him for evening prayers and fellowship. "You know how a mastiff will lie down (out of sheer love for the canine race) and let a crowd of small dogs jump and tumble over him, and put them off, and egg them on with great pawings and immense 'laps' of his broad tongue. Even so did Dr. Lightfoot . . . It is good for me to be in the midst of so much informal earnestness and Christian manliness."

Here was a man sufficiently burdened with the ministry of a cathedral church and the supervision of a multitude of parishes to excuse himself from any responsibility to a chosen few. Yet he grasped this opportunity almost above all others. One would like to hear the testimonies of such a group in after years concerning the value of that intimate

contact for their own lives and labors.

IV

Again, teaching promotes character development. Judges and law enforcement officers have discovered from long experience that young people who have been under the influence of Christian training are far less likely to stray into wrongdoing than those who have been without

such training. We firmly believe that the Christian message produces a type of life and conduct which is qualitatively superior to that produced by any other religious or cultural force.

However, the learning process itself makes at least a twofold contribution. Students are introduced to the sheer delight of learning, which altogether apart from the content of one's studies is an enriching and ennobling thing. This is the sure stamp of a truly educated person

[Continued on page 442]

The Soul-Winner's Notebook



How to Hold to the Point

By DR. WALTER L. WILSON

IN many cases the friend you are trying to win will seek to change the subject or lead you into a discussion which is not profitable. The woman at the well tried this with Jesus (John 4). He began to talk to her about husbands, so she raised the question in regard to worship. Earlier, when He had spoken about living water, she had started to comment on the rope and the well. In both instances our Lord very wisely held to the subject of winning her to Himself and would not follow her lead. Likewise we must stay on the subject in hand if we would obtain the result we seek.

In conversing with me at my desk one day, a printer continually referred to his uncle who was a preacher in Kentucky. Finally, after several such references, I said, "Is your uncle still living?"

He replied that the uncle had died some years ago.

"Why not leave him dead?" I asked. "I am not interested in him, but in you! It is your soul that is at stake, not his!"

This worked for a while; then he began to tell me what a wonderful grandmother he had. So I asked if she still lived. He replied that she was dead. So I suggested we leave her dead and talk about his own soul. It took quite some time to get his mind on his own case.

At another time, a follower of Judge Rutherford came to see me. She was quite interested in whether I thought it was all right to go around the neighborhood playing records of the judge's sermons. "The judge is dead, isn't he?" I asked.

She admitted he was.

"Well then," I said, "let's not talk about him or the records; let's talk about the living Lord Jesus."

Every little while she would interrupt to ask about something connected with the teaching of the Jehovah's Witnesses, and I would always reply, "Let's not discuss that until we settle the matter about your relationship to the Lord Jesus." After about two hours of this, she finally came to the Saviour and trusted Him.

Sometimes the friend will want to discuss "mistakes" in the Bible or "contradictions." Never be led away by this. Just say, "If I explain these difficult passages, will you kneel at Jesus' feet in adoring worship and trust Him with your soul?" Or you may say, "I am sorry you cannot become a believer in the Lord Jesus because you cannot understand this passage. Now if that is all that keeps you from Christ, I will explain it to you. Shall I?"

It is absolutely necessary to keep to the one point of the individual's salvation if you would win him for the Saviour.

Another plan of the unsaved is to begin to narrate some experience of years ago. This has no value at all in regard to his present need.

"Really, I am not interested in what has passed and gone," I explain to such persons. "Let us just consider the present condition and need of your heart and seek for the remedy to apply now."

"When anyone tells me, 'Well, begin at the beginning,' I say, 'No, let's not do that; just tell me the present need and what you want the Lord Jesus to do for you now.'" This gives good results.

[Next month: "How to Answer Excuses"]

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In the Study

By WILBUR M. SMITH



Dr. Smith

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On Only Reading the Best

NEARLY two hundred years ago in 1775, a Dissenting minister of England, John Mason, author of the work, *Self-Knowledge*, which became so popular that for years a new edition was called for annually, published a volume which in its day was probably the most important work on the life of a pastor—apart from the writings of Baxter—available in Great Britain. It is entitled *The Student and Pastor*. In the second chapter of this work, now seldom seen, is one of the best admonitions on discriminations in reading that has ever come to my attention, and I think it belongs at the beginning of this second issue of our new supplement.

A student should be as careful what books he reads as what company he keeps. They both leave the same tincture on the mind. Do not read indiscriminately; nor indulge a curiosity of perusing every new book that comes out; nor desire to read it until, from the known ability of the author, or the information of some judicious friend, you know 'tis worth your reading.

The curiosity of Vanillus to be personally acquainted with men and their characters leads him into all company when he is at Bath; and when he hears of a new stranger he is uneasy until he knows him, and is able to give others a description of his person, equipage, and family. By this turn of temper Vanillus loses much time, which would be more agreeably and profitably spent in the conversation of a few

select friends. He knows men, but not human nature. . . .

There is a wide difference between a man of reading and a man of learning. One cannot read everything; and if we could, we should be never the wiser. The bad would spoil the good, fill our minds with a confused medley of sentiments and desires, and the end of reading would be quite defeated for want of time and power to improve and practice. A man that eats of every dish at table overloads his stomach, is sick, and digests nothing. He had better have fasted.

Lay aside the fruitless inclination of reading a trifling author quite through, in hopes of finding something better at the end. You are sure of finding something better in another on the same subject. Therefore lose not a certainty for the sake of a mere possibility. Why should you confine yourself to listen to the impertinence of one man, when by only turning your back, you may be entertained and improved by the more pleasing and instructive conversation of another?

Bible—Byblos—and the Origin of the Alphabet

ALL students of the Scriptures know that the word *Bible* derives from a plural Latin noun *biblia*, meaning books, and that this word, in turn, derives from the Greek word *byblos*, or, as it was more commonly spelled in Greek literature, *bublos*.

The latest edition of the great Liddell and Scott Greek Lexicon gives the following definitions for the word *bublos*: First of all it referred to the Egyptian papyrus plant, *Cyperus Papyrus*, and then, stalks of this plant; then, slices of the pith of the papyrus plant used for writing materials; hence, the word came to mean *books*. Our English word *paper* comes from this word *papyrus*. A variant form of the Greek word, *bublinos*, is found at the fountain of Greek literature, in Homer's classic *Odyssey* (Book XXI, line 391).

That is about as far as any writer could safely go in tracing the word *byblos* until after the dawn of our present century. I shall never forget when, perhaps ten or twelve years ago, I read in an incidental statement, having nothing to do with philology or even archaeology, but rather with travel, that the word *Bible* ultimately comes from the name of the city Byblos. Thereby hangs a wonderful tale.

Let us first move aside from the thought of our *Bible*, and even strictly from the idea of a book, and consider for a moment what was known, and what is now known about that which is the foundation of any book, *letters*, or, as we would say, the *alphabet*. Something over eighty years ago, in the article "Alphabet," appearing in the third edition of Kitto's *Cyclopaedia of Biblical Literature* (Edinburgh, 1869, Vol. I, p. 118), the contemporary knowledge of the alphabet was summed up in the following short paragraph:

Seventy-seven inscriptions and numerous coins—found chiefly at Tyre and Sidon, in Malta and Cyprus, in Sicily,

the north of Africa, and on the coast of Spain—have preserved to us the earliest form of that alphabet from which all others have been derived. These remainders themselves belong generally to the period between Alexander the Great and the reign of Augustus; yet one is supposed to belong to the year 394 B.C., and the latest to be of the year 203 A.D. They were thus much later than the oldest Greek inscriptions; but that, nevertheless, does not affect their claim of preserving the most ancient known form of the primitive alphabet.

As a result of the amazing archaeological explorations that occurred in the half century ending about 1920, the earliest known examples of an alphabet were those appearing on the Moabite stone, discovered in Cyprus, the famous inscriptions of Mesha, king of Moab, dating from about the ninth century B.C.

However, about 1922 this whole picture was changed by the discovery of short inscriptions dating back to the thirteenth century B.C. in a city on the Syrian coast twenty miles north of Beirut, known today as Jebel, the ancient city of Byblos. One of these inscriptions was found on a sarcophagus of Ahiron, king of Byblos, an inscription in Phoenician characters four hundred years earlier than any previously discovered inscription in the Phoenician characters. The amazing thing is that "the forms of the letters are found to differ little from the well-known inscriptions of the ninth and eighth centuries B.C."

Later, in 1929 and 1933, the distinguished French orientalist Maurice Dunand found three inscriptions of a syllabic pseudo-hieroglyphic script dated between 2000 and 1780 B.C. One of these was found on a piece of pottery, one on a chalk limestone block, and another on a spatula. Here again was approximately the same script and the same letters of an alphabet. Professor Dunand "attributes the invention of the alphabet to a Semitic school or a person of high authority, and believes that Byblos (a form of Byblos) may be considered as the seat of the invention of the alphabet." How remarkable that our word *Bible*, deriving from *byblos*, which in turn derives from the city Byblos, should ultimately be traced to a geographical point where the alphabet originated.

Byblos, our distinguished biblical archaeologist Professor Albright tells us, was "with occasional interruptions the most important city and port of the Canaanite coast from the early third millennium to the early eleventh century B.C., losing its relative place to Sidon, and then to Tyre, during the eleventh century." Incidentally, Byblos and its vicinity is mentioned in the Bible, not by its ancient name, but a form of its modern name, Gebal (see Josh. 13:5; I Kings 5:18; Ezek. 27:9). The city was from ancient times considered a sacred site. Philo says it was founded by Kronos.

This does not necessarily tell us the exact origin of the alphabet, but it comes close to it. Professor Torczner of Jerusalem vigorously advances the idea that the alphabet was given by God to the early Semites, and that the very order of the letters in that early alphabet was divinely arranged. This thesis is almost generally repudiated by contemporary archaeologists, but it is interesting.

There was a time when critical Old Testament scholars insisted that writing itself had no existence until long after the entrance of Israel into Palestine, making the Mosaic authorship of the Pentateuch, so they said, absolutely impossible. Such an idea has long been abandoned by the sheer force of facts.

It is interesting to note that the Bible itself never discusses the origin of the alphabet, though almost all ancient peoples speculated concerning it. Pliny says (*Natural History*, Book V, Chap. 12) that generally it was thought the Phoenicians invented the alphabet; Diodorus Siculus (Book V, Chaps. 74, 75) ascribes the origin to the Syrians; while Plato (*Phaedrus* 58:274d) and Cicero (*Nature of the Gods*, Book III, Chap. 22) said the alphabet originated with the Egyptians. It is now clear at least that the alphabet had a Syrian, and probably a Semitic, origin; and yet, as Dr. E. A. Speiser has recently said, "One thing at least is more clear and beyond dispute: we are still a long way from fully understanding our ABC's."

If any of my readers should wish to pursue this subject further—and I hope many of them will want to do so—may I call attention first to a good summary of what was known before the amazing modern archaeological discoveries, in the

article "Writing," by William Hayes Ward in the American edition of William Smith's *Dictionary of the Bible* (New York, 1870, Vol. IV, pp. 3559-3578), where all the important literature up to that time is mentioned.

For a good résumé of the subject down to 1937, see the article "Alphabet" by that fine conservative scholar, whom I am glad to call a friend, Dr. Basil F. C. Atkinson, of the University Library of Cambridge, in *The Encyclopaedia Britannica* (14th edition, New York, 1937, Vol. I, pp. 677-685), with good references. For the older view, see W. Flinders Petrie's *The Formation of the Alphabet*, 1912—, in which the learned archaeologist sets forth the theory that the alphabet originated in the vicinity of Mount Sinai.

The articles by Torczner, referred to above, may be found in the *Jewish Quarterly Review*, July, 1950—January, 1951, Vol. XL, pp. 83-110, 159-180, 277-301. Additional important material from the pen of Dr. Albright will be found in the *Bulletin of the American School of Oriental Research*, April, 1950, pp. 11-14; No. 110, pp. 6-22; and October, 1950, pp. 23-24.

Finally, there is an article in the *Catholic Biblical Quarterly*, "Early Evidence of Alphabetic Writing," by Frederick L. Moryarity, April, 1951, pp. 135-145; and by E. A. Speiser, "A Note on Alphabetic Origins," in *The Bulletin of the American School of Oriental Research*, February, 1951, pp. 17-21. The above quotation from Professor Albright is from his article, "Some Oriental Glosses on the Homeric Problem," in the *American Journal of Archaeology*, July, 1950, Vol. 54, p. 165.

The most important work by far now available on the subject is *The Alphabet, a Key to the History of Mankind*, by David Diringer of Cambridge University, published in 1948 by the Philosophical Library of New York. The same author has written a masterly survey of this subject, "Early Hebrew Writing," in the *Biblical Archaeologist*, December, 1950, pp. 74-95.

Some fifteen years ago or so, I came upon a very scholarly article in a Catholic journal, containing the most elaborate discussion of the origin and meaning of the word *Bible* that I had ever seen. Now I can neither find it myself, nor can Catholic bibliographers find it for me. Can anyone give me any help on this?

The Remarkable Insight of a Student of Biblical Prophecy

How long has it been since you have read again that most remarkable series of lectures on the Book of Revelation ever to appear in print in our language? I refer to those given by that noble servant of Christ and powerful preacher (in the city of Philadelphia in 1864 and 1865), Joseph A. Seiss, whose three-volume work on this subject is in the library of most serious Bible students in North America. It cannot be denied that there are mistakes in Seiss, and that in a few places he has missed the meaning of the text, but they are very few.

In commenting on the prophecy concerning Babylon in chapter 17 of the Book of Revelation, and defending the idea that the city of Babylon will, in the last days, be rebuilt—and remember this was written in 1865—Seiss makes the following statement:

"Besides, it would be a strange thing if Babylon were to be the only exception to the general revival and renewal which is to come to the long desolations of the East in general. Egypt, long the basest of the kingdoms, is rapidly coming up again, and is everywhere presented as prominent in the time when Christ comes to take the sovereignty of the earth. The English occupation of Cyprus must give strong impulse to the rebuilding of the mighty cities which once had place upon and around that island. Tyre and its associated cities, and Antioch and Damascus and Tadmor and Nineveh and all the ancient localities are becoming more and more the objects of interest to the Western peoples and powers, and plans for the revival of some of them, including especially old Babylon, have been put forth with eloquence and received with favor.

"Jerusalem, we know, is to be rebuilt and re-established as a great national and religious center, of a very numerous, rich, and powerful people. And when Israel with its wealth and commercial energy begins to rally again around its old metropolis, the Euphrates will again be needed as much as Germany needs the Danube, Egypt the Nile, or London the Thames; whilst the prodigious fertility of its great alluvial

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plains, and the unbounded riches of nature which there spring up almost unbidden to the hand that would gather them, and a ready progress of opulence that would realize the wonder-working power of Aladdin's lamp cannot fail to arrest and command the sharp-sighted covetousness of the human heart.

"How, then, are we to suppose it possible that Babylon will not also come up again with the rest of these Eastern schemes and renovations? Already a walled town there exists, taking in both sides of the river, as old Babylon did. It is encircled with villages, and approached through an outspread country dotted with beautiful groves of date-trees, forming a broad and verdant colonnade to a growing city. That city, strangely enough, also bears the name of *Rest* (*Hillah*), as if inviting the wide-wandering tribes of an apostate world to come back to the bosom of the old mother, there to plant and erect the final tower of their finished greatness. I conclude, then, that such a great commercial city, different from all that now exist, will yet be, and that it will be old Babylon rebuilt" (pp. 153-157).

What Seiss knew nothing of is now making Iraq one of the most strategically important geographical areas in the world—oil!

Further Light on the Cain-Abel Episode

ALL of us have read many pages on the tragedy occurring near the fountain of human history, in Cain's murder of his brother Abel. Recently a page on this subject has come to my attention in a volume which I have just acquired, after a search of some years—the Hulsean lectures for 1841 delivered by the distinguished New Testament scholar Dean Henry Alford, carrying the title, *The Consistency of the Divine Conduct in Revealing the Doctrines of Redemption*. In his third lecture, for which he takes Hebrews 11:3 as his text, Dean Alford makes the following statement concerning Cain which I do not recall ever seeing in any other work, nor have I ever thought of it myself:

"Cain was the first-born; and as such, inherited the priesthood. This law of the patriarchal dispensation is well known. As such, he drew near to offer sacrifice. Now, on examining those parts of the Levitical ordinances which relate to sacrifice, I find that never were offerings of the fruit of the ground made unpreceded by an offering of slain animals; that day by day the first duty of the temple was the slaying of the appointed lamb; that on the sabbaths, two were offered previously to any other sacrifice; and that on the solemn feasts, more blood was ordained to flow, before the oil and the flour could be presented. And I know that for all this there were deep reasons, which I cannot but suspect influenced also the arrangement of the patriarchal worship. 'Cain, as the priest of his family, had been in the habit of bringing and slaying the burnt-offering at the tabernacle. But the lamb for the burnt-offering was none of his own providing. For it, he was beholden to his brother. With that brother, he had enmity. It is reasonable to suppose this from the severe and sudden vengeance which he inflicted on him afterward, on a cause of jealousy occurring. Why then should Abel's flock furnish the greater sacrifice, that which must precede his own, and prepare the way for its acceptance? Why might not the fruits of his own field serve the purpose?"

"With such thoughts, at the end of the days, he brings before the Lord the produce of the ground. Without shedding of blood, he approaches God's presence, and stands before the consuming fire.

"Now let us observe the conduct of Abel. The priesthood of his elder brother had been as yet honored by him, and he had furnished him wherewith to offer before the Lord the sacrifice which he required. But now that elder brother despises the ordinance of Jehovah and approaches Him with unauthorized offerings. Shall the service of God be neglected and the burnt-offering left unperformed? By faith, Abel offers unto God the more excellent, the ampler, sacrifice, and the priesthood of Cain is set aside. We seem to see a hint of this in the very form of the narrative. 'And Abel, he also [as if it were not a matter of course] brought of the firstlings of his flock, and of the fat thereof.' We need not then inquire further why the sacrifice of Abel was accepted and that of Cain rejected."

Ten Great Volumes on the Book of Genesis

ACH month in this department it is my plan to give a brief bibliography of the most important books on some particular portion of the Word of God, or on some major

theme of the Christian faith. Inasmuch as we had some material in the January issue relating to Genesis, and have some paragraphs in this issue, perhaps I ought to begin with commentaries on the Book of Genesis.

In the large, best-known series of commentaries on the Bible, there are three very important books on Genesis—the work by John Peter Lange, in the great Lange series of commentaries, now being republished by the Zondervan Publishing House of Grand Rapids, doubly important because of the very rich footnotes and excursi by the American biblical scholar of that generation, Dr. Taylor Lewis.

The work by Thomas Whitelaw in the *Pulpit Commentary* forms one of the finest volumes in that entire series. Then there is the beautifully written volume by Marcus Dods in *The Expositor's Bible*, vitiated in its earlier pages by adherence to the theory of evolution, but in the remaining chapters wonderfully fresh and helpful, with deep insight into character.

In some ways, the greatest commentary on Genesis in any language is the work by Franz Delitzsch, the fifth German edition being translated in 1899 into a two-volume work of approximately eight hundred pages; somewhat more critical than his earlier editions, but still an inexhaustible mine of exegetical treasures.

The outstanding work on Genesis published in this country is the more recent volume by H. C. Leupold, *Exposition of Genesis*, a volume of 1220 pages, published by the Wartburg Press of Columbus, Ohio, abreast of the finest scholarship, and written by one who believes the Scriptures to be the inspired Word of God.

One of the most valuable works on Genesis for preaching purposes is the three-volume study in the Devotional Commentary series, by the late Dr. W. H. Griffith Thomas, a work originally published by the Religious Truth Society of London in 1909. He read everything of importance on the Book of Genesis, and while his volume is not a critical study, word by word, it is based upon ripe scholarship. His chapters are devotional, but they are also filled with valuable historical and theological material.

I must here refer to an exceedingly precious work, not too well known in this country, *Hebrew Ideals*, by the late Professor James Strahan. This is a devotional study of Genesis 11 to 50, the fourth edition being published in Edinburgh in 1922. Around various portions of Genesis Dr. Strahan gathers beautiful statements regarding some of the most elemental and fundamental aspects of Christian living. For example, some of his chapters are entitled "Separation," "Blessedness," "Worship," "Truth," "Decision," "Warfare," "Peace," "Assurance," "Grace," "Hospitality," "Laughter," "Tears," "Love," "Farewell," "Faith."

Of course, we must not forget the massive thousand-page commentary on Genesis written by the greatest biblical exegete of the Reformation, and one of the greatest biblical expositors of all time, John Calvin.

Incidentally, a very unique volume has recently appeared which might well be the model for many others of similar character, a scholarly treatment of the great commentaries on the Book of Genesis for the century beginning 1527. It is entitled, *The Common Expositor, An Account of the Commentaries on Genesis 1527-1663*, by Professor Arnold Williams, a work of some 310 pages, published in 1948 by the University of North Carolina Press at Chapel Hill.)

When a young man, I had in my possession the work on the Book of Genesis by James G. Murphy, for many years professor of Hebrew at Belfast University; my edition is Andover, 1868. This book proved a great blessing to me in those early days, and I still find it one of the best commentaries on Genesis in our language. Spurgeon said of it, "A work of massive scholarship, abounding in rich and noble thought, and remarkably fresh and vigorous."

A work not too well known today is the glorious series of *Lectures on the Book of Genesis*, by Robert S. Candlish, for many years principal of New College, and master of Free St. George's, Edinburgh. My edition is the revised one, in two volumes, approximately nine hundred pages (Edinburgh, 1868). His opening chapter is on Hebrews 11:3, and as far as my knowledge of the literature goes, it is the greatest sermon on this text to be found in the English language.

I do not think we ought to pass by—though it is not to be ranked in a class with the above—*Gleanings in Genesis*, by Arthur W. Pink, first published by *Our Hope* in 1922, and republished in 1949 by Moody Press. There are some extreme positions in typology here, but nevertheless it contains some very valuable pages on the deeper meanings of some chapters in this opening book of the Bible.

For a handbook to be used in teaching a Bible class, I would recommend a small volume of less than 120 pages, *Studying the Book of Genesis*, by the late Dr. M. R. Turnbull of Richmond, Va.

Its Enemies Unable to Leave God's Word Alone

THE late Dr. R. C. H. Lenski, in his remarkable commentary on the Book of Revelation—remarkable because of insights in certain places, but not to be followed in its general interpretation—has an amazing comment to make on Revelation 11:8-10. In it he describes the treatment of the two slain witnesses by the haters of God and His prophetic Word who are then living in Jerusalem, and perhaps throughout the world. These are Lenski's words:

"The wicked world cannot let them alone and simply pass on in its obduracy. Even when it is finally and utterly silenced, the obdurate world cannot dismiss the divine testimony. It must talk about it, bring everybody to look at the voiceless lips. Though dead, these lips still speak. The haters of the Word and testimony add still more to the mountain of their guilt. Those who spurn the Word never get rid of it. Their very rejoicing over its silencing keeps them busy with the Word" (p. 346).

On Indexing Our Encyclopedias

THE articles in any encyclopedia are generally arranged in alphabetical order, and to index such a work would seem to be a waste of time. Whatever may be said of secular encyclopedias, a minister could spend his time in many other things with less profit than in indexing the biblical encyclopedias in his library, especially the great works edited by James Hastings, *The Dictionary of Christ and the Gospels*, *The Dictionary of the Apostolic Church*, and the monumental *Encyclopedia of Religion and Ethics*.

For example, in the first volume of the *Dictionary of Christ and the Gospels* is the finest treatment of the subject of Children in the Gospels that I know of, written by no less a scholar than the late Dr. B. B. Warfield of Princeton. His interpretation of "Except ye become as little children" will never be surpassed.

I indexed all these, together with many copies of the *International Standard Bible Encyclopedia*, many years ago when recovering from an operation. This has proved invaluable in the years that have followed.

The importance of doing this for all one's encyclopedias was borne in upon me anew recently when trying to discover what material I might have in my library on a subject which is growing in importance in our country (to which I shall devote some space in a future issue), namely, the gift of tongues. In the now old M'Clintock and Strong *Encyclopedia of Biblical, Theological and Ecclesiastical Literature*, I found a very thorough article on this subject, embracing ten thousand words, and, then, just preceding this, I noticed an article on a subject which I have not looked at for twenty-five years, the Confusion of Tongues—twenty-three thousand words on Genesis 11:1-9, with vast bibliographies and profound discussion. This followed an article on the tongue itself, which gives the thirteen different meanings of the word *tongue* in the Bible—most suggestive for a series of sermons. Just as I was about to write this note and opened the volume again, I noticed a pocket attached to the back cover containing a piece of paper. Extracting it, I discovered a remarkable map of the Haram at Jerusalem and Herod's Temple. Measuring 20 x 26 inches, it is the largest map of this area that I have ever seen. This had been in my library for a quarter of a century, unnoticed.

Magazine Articles of Major Importance

ETERNITY, November, 1951, "God in History," by Francis Rue Steele, p. 12 ff.

Dr. Steel is the assistant professor of Assyriology at the University of Pennsylvania, and assistant curator of the Babylonian section of the University Museum of the University of Pennsylvania. He is at present on an archaeological expedition to Iraq for the University of Pennsylvania. This article is the paper which he read at the Victoria Institute, London, in October, his first major contribution to Christian apologetics. Dr. Steele is a thoroughgoing conservative, active during all of his college years in Inter-Varsity Christian Fellowship, and one from whom we may expect great things in the years to come.

The *Jewish Quarterly Review*, October, 1951. There are two articles here on the Dead Sea scrolls by two outstanding scholars, who engage in quite a furious controversy, each opposing the other: "Concerning the Dead Sea Scrolls," by Dr. Miller Burrows of Yale University, pp. 105-132, and "The Hebrew Scrolls and the Status of Biblical Scholarship," by Dr. Solomon Zeitlin of Dropsie College.

The *Free University Quarterly* (Amsterdam), July, 1951, "Science and Religion in the Seventeenth Century," by R. Hooykaas, pp. 169-181.

The *Christian Century*, November 14, 1951, "The Papal Embassy—a Personal Note," by W. E. Garrison, pp. 1308-1310.

The *Review and Expositor* (Louisville, Ky.), October, 1951, "Elements of Strength in the Preaching of John Albert Broadus," pp. 379-404.

The *Churchman* (The Church Book Room Press, London), September, 1951. One-half of this entire issue is devoted to important articles on the great subject of the atonement, especially pp. 131-165.

Collier's, October 27, 1951, "Russia's Defeat and Occupation, 1952-1960." Practically the whole issue is devoted to this subject. One of the most important issues of any periodical in our country for a long time.

The *Evangelical Quarterly*, July, 1951, "The Puritan Use of the Old Testament," by O. R. Johnston, pp. 183-209.

The *London Quarterly and Holborn Review* (London), October, 1951. There are three articles here of real significance: "The Christian's Future," by Professor Kenneth Scott Latourette, pp. 302-311; "John Birchensha, Fifth Monarchy Man," by John Foster, pp. 311-318; and "Philip Doddridge," by W. S. Kelynack, pp. 327-333.

Notes and Queries

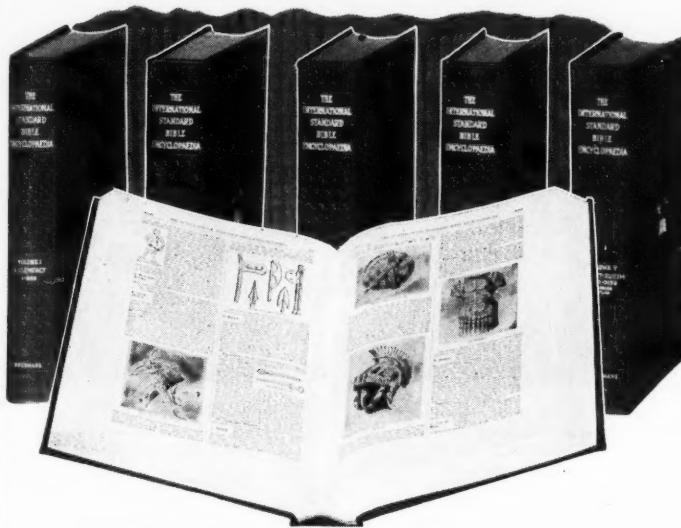
ONE of the outstanding authorities in the field of Christian apologetics of the younger generation in our country has asked me if I had a volume entitled *English Apologetic Material*, by an author whose name is either Macran or Maceaean, apparently published about 1905. While I have given years to the study of apologetic literature, I have never seen even a reference to this title. It does not appear in the printed catalog of the Library of Congress, and there is no reference to it in any of the bibliographical helps with which I am acquainted. I would like to ask if any of my readers either possess this volume or know in what library a copy is deposited at the present time.

Looking Forward

IN the March issue of this department, among other items, I will appear a list of the fifteen most important books on the resurrection of Christ, and, in full, one of the most amazing proclamations ever to issue from a general of the Salvation Army, entitled, "The Midnight Cry," a call to all officers of the Army to devote themselves more earnestly than ever to evangelism, because the coming of the Lord draws nigh!

The notice of the work on the Jews in the Soviet Union by Solomon M. Schwarz, announced for the February issue, will appear in April.

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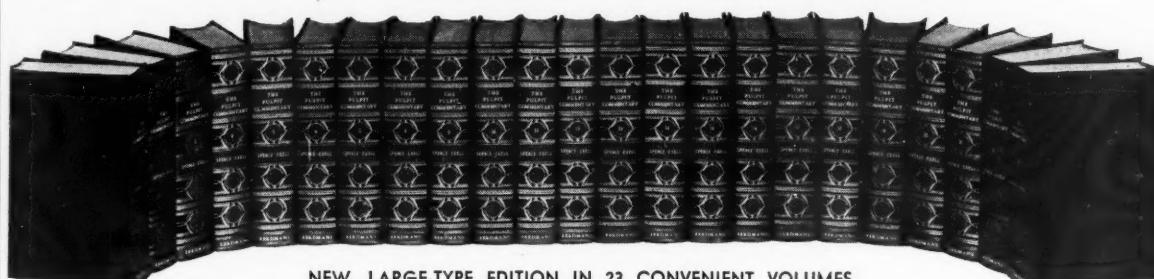
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EVANGELISM

William Boyle, Editor

Articles of interest . . . News of Bible conferences and evangelistic campaigns

THE last two years have taken me across five continents to conduct evangelistic campaigns and missionary conferences. As I have traveled in the different parts of Europe, Africa, Australia and New Zealand, Asia, North and South America and met the representatives of the Christian Church, I have been impressed more than ever before that evangelism's crisis hour is upon us.

I have been tremendously encouraged by what I have seen and heard. God is working today in an unprecedented way in the hearts of His sent ones. They are experiencing new and fresh touches of His mighty power. Somehow they seem to sense that their day of opportunity is fast running out, and the work they have been given to do must be done now or forever left undone. It is this conviction which has intensified their efforts to accomplish great things for God.

Everywhere the mission field is a beehive of spiritual activity. I was aware of a spirit of expectancy and in some instances, the spirit of revival. Prolonged seasons of waiting upon God were not exceptional. In some areas the prayers that were offered indicated an intense desire that God break through in their midst. "Whatever the cost, Lord, we are willing to pay it, that these people may be saved," cried one missionary. Another woman missionary, whose life had been twice attacked, said, "I must return to my people that they may hear the gospel, even though it means martyrdom."

The reality of today's crisis period on the mission field becomes clearer when one sees the forces of Communism and anti-evangelicalism on the rampage. Their gains are alarming, and everywhere the evidence of Satanic opposition is seen. The future is fraught with danger for the missionaries. They can visualize concentration camps; vermin-infested prisons; cruel, mind-exhausting interrogations; and the altar of supreme sacrifice for Jesus' sake. How they do need our prayers!

There is a comforting feature about this onslaught of evil, however. As powerful as the enemy is, our God is all-powerful. Scripture teaches that Satan often oversteps himself. And now, in his hatred for the gospel, he is driving the missionaries out of some countries, only to see them become more effective witnesses in others. I have personally seen missionaries who were driven out of China go directly to Indochina, Formosa, Malaya and Hong Kong to reach the Chinese who had fled the Red menace.

In Hong Kong I was taken to Rennis' Mill Camp, by John Betchell, Christian and Missionary Alliance representative, to be with some 20,000 Nationalists who



Pastors and native Christians on the mission fields, as well as in the homeland, long for revival. Above is one of several meetings of the "Save the Country Evangelistic Campaign" in Korea.

Crisis Hour in Evangelism

By Gavin Hamilton

had escaped Red China. These people are aware that if the Communists ever occupy the British Colony they will be the first on the agenda for sacrifice. The Holy Spirit has been moving in their midst in marvelous grace, and more than 1,000 have professed faith in Christ in recent months. Some 800 have been bap-

tized. And the work continues with blessing and daily conversions.

While this is encouraging, the missionaries themselves are not satisfied. They long for a spiritual break in such magnitude that all of the people will be shaken by the impact. I believe that this is the motivating factor that casts them completely upon God. They need no other reminders to make it plain that in God is their strength, and without Him they can do nothing. There is a willingness in their hearts to do whatever the Holy Spirit suggests. I have seen a program—earlier designated as an indispensable one—set aside in the Far Eastern Bible Institute and Seminary, Manila, in favor of a day of prayer and fasting simply because God led that way!

A second noticeable trend is the harmonious spirit of co-operation existing among the missionaries. Denominational differences are forgotten in the common interest of reaching the lost for Christ.

There is one more observation I should mention. These humble servants are wholly surrendered to God. They are not out for fame or fortune. They are not concerned about meetings, whether large or small. Their passion is to see God glorified in the blessing of the people. To back up their desire, they stand ready to sacrifice their all.

As the crisis in evangelism becomes more and more acute throughout the world, I cannot see any way out save the way the missionaries have taken. It is God's way. It is the way of blessing for ourselves and for the masses of unreached humanity on our doorsteps. Let us face the challenge, and forgetful of all self-interests, sell ourselves out to God so that in our time, our own generation shall hear the message of saving grace.



Kindled by Moody

THE meeting was over and the vast crowd was leaving the tent. Then it happened. Malla Moe met Dwight L. Moody! Placing his hand upon the young woman's shoulder, Moody—true to his calling as a soul-winner—asked a pointed question.

"Are you saved?"

"Yes," she replied with an assurance showing a real Spirit-born confidence in Christ.

"Well, then," was his quick rejoinder, "why don't you go to work for God?"

Today at eighty-eight Malla Moe is probably Africa's best-known woman missionary—and is still in active service. Through her influence, some twelve mission stations have been established and a great company brought to the Saviour. And she readily confirms that her desire to work for God springs largely from this brief personal contact with D. L. Moody during the late eighties.

Next month Raymond H. Saxe, himself a missionary in South Africa, shares some of the highlights of Malla Moe's amazing ministry. Watch for this absorbing missionary feature, "Swaziland Flame," in MOODY MONTHLY for March.

NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.



SIXTEEN churches in the Passaic-Clifton, N. J., Ministerial Association sponsored an eight-day fellowship and revival campaign recently with Dr. William Ward Ayer, noted radio evangelist and Bible teacher.

Held in the Bethel Reformed Church of Passaic, the meetings attracted capacity crowds, and those present experienced a great movement of the Holy Spirit. It was the first religious observance of its kind in more than thirty years.

God blessed in an unusual way during special meetings with evangelist Bob Oughton at the Bradford, Ill., First Baptist Church, where Donald Wood is pastor. One person surrendered to Christ at 1:00 A.M. during an all-night prayer meeting.

Emphasis was placed upon child evangelism, and many youngsters professed Christ as their Saviour.

Evangelist and Mrs. Frank Harpell report great blessings in the presentation of the gospel in word and music at the Minot, N. D., Calvary Church, December 3-16.

One entire family was saved at the Calvary Church, where Samuel A. Zarek is pastor. Prior to this engagement, the Harpells ministered in Beulah, N. D.

Highly successful meetings were experienced by the Curt Emmons evangelistic party in the First Baptist Church of Churdan, Iowa, where a gratifying gathering of souls and many rededications took place.

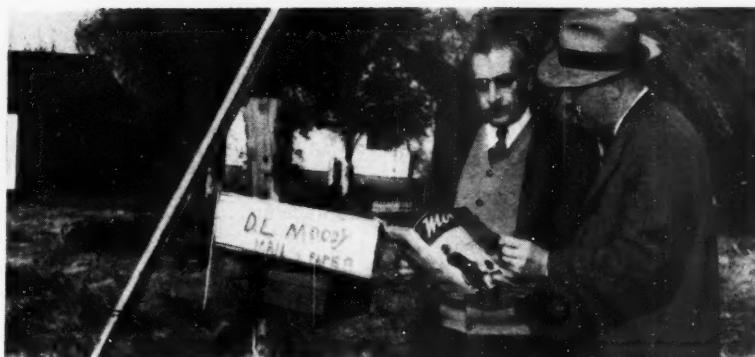
George Foster, pastor of the church, stated that the attendance and results of the campaign were far above average.

The Barbour Avenue E. U. B. Church in Terre Haute, Ind., was also the scene of favorable services that carried over into the first part of December. L. E. Peyton is pastor of the Terre Haute church.

A special Sunday afternoon feature, which included the preaching of the message of salvation by Eddie Wagner from the Roman Catholic Bible, attracted a large crowd to the Chariton, Iowa, First Baptist Church.

Another highlight of the profitable two-week campaign with Evangelist Wagner and Song Leader James Stoutenbrough was a unique Sunday school night, which resulted in many children responding to the invitation for salvation. Of the several making decisions for Christ, twelve applied for baptism and church membership. William L. Peters is the pastor.

Prior to this engagement, the Wagner-Stoutenbrough team closed successful



Moody, left, and Turner at the convert's farm home.

MODERN MIRACLE

Dwight Lyman Moody, namesake and grand nephew of the famed evangelist, and regarded by some as the most-prayed-for man in Alton, Ill., was led to the Lord by evangelist Bert Turner during special meetings in the Brown Street Baptist Church of Alton.

"This is one of the most remarkable conversions I have ever known," Mr. Turner explained. "Never have I seen such a trophy of God's grace. We ascribe all the praise to Him."

Joyce Moody, a daughter and student at Moody Bible Institute, also rejoiced greatly over the news of her wayward dad's conversion, which she said "is an answer to years and years of prayer." Mr. Moody also has a son in the Los Angeles Baptist Seminary.



meetings in the First Baptist Church, Centertown, Mo., where A. W. Duncan is pastor.

Many notable victories were reported

by Evangelist and Mrs. O. W. Stucky during campaigns in Ohio and Michigan.

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Mt. Clemens, Mich., where Joseph Gerosa is pastor.

Meetings at the First Baptist Church in Van Wert, Ohio, where F. C. Mills is pastor, resulted in a large number of lost souls finding salvation.

In addition to these thrilling experiences, the Stuckys reported a total of 144 signatures on the Bible reading covenant, which is designed to enable the reader to finish the entire Bible within one year.

"The Musical Places," Mr. and Mrs. Lester Place, of Spring City, Pa., closed a six-day Victory Crusade on November 25 in the Cutler, Ill., United Presbyterian Church.

Albert R. Smith is in his third year as pastor of the church.

Special meetings with Evangelist Merle Fuller in the Monongah, W. Va., First Baptist Church recently led to a number of souls being led to Christ. A real spirit of revival prevailed throughout the second week, resulting in capacity crowds.

An average of more than 60 children attended the Crusader's afternoon meetings.

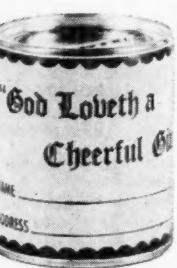
The Southern View Chapel, in Springfield, Ill., where E. R. Hellyer is pastor, was the scene of an evangelistic campaign with the Edward VanderJagt party Oct. 7-14.

From Nov. 4-11, the VanderJagts ministered in the Gospel Tabernacle, Williams Bay, Wis., where W. D. Reilly is pastor. Souls were saved and many were consecrated to the Lord during these meetings.

Good attendance marked special November meetings in the Haddon Heights Baptist Church, Haddon Heights, N. J., where Ken Mastellar is pastor, and the Cherrydale Baptist Church, Arlington, Va., where A. W. Jackson is pastor, according to Evangelist John Carrara. A number of persons responded to the invitation to receive Christ as Saviour in each church.

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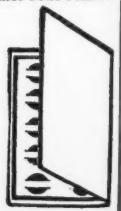
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Moody Extension Staff

Harold R. Oyer in the Calvary Chapel, Lake City, Ill. from Nov. 4-30. Evangelist Arleigh Martin, from Decatur, assisted several nights with the music.

FUTURE ENGAGEMENTS

Joseph Arnett: Feb. 10-Mar. 7, Annapolis, Mo.; Mar. 16-Apr. 4, Briscoe, Mo. (tentative); Apr. 6-25, Glidden, Iowa.

Wes Auger: Jan. 22-Feb. 3, First Baptist Church, Phoenix, N.Y.; Feb. 5-17, Carmel Baptist Church, Sauerstown, Pa.; Mar. 11-23, Pleasant Grove Church, near Winona Lake, Ind.; Mar. 25-30, Piersonville Baptist Gospel Center, Columbiaville, Mich.; Apr. 1-13, Riverdale Baptist Church, Flint, Mich.

Charles Boren: Jan. 27-Feb. 3, First Baptist Church, Wilcox, Ariz.; Mar. 9-30, First Baptist Church, Shelby, Ohio.

Alvin O. Carlson: Feb. 3-17, Bonner's Ferry, Idaho; Mar. 10-16, Manhattan, Mont.; Mar. 18-23, Christ for America rallies in Minneapolis, St. Paul area; Mar. 30-Apr. 6, Rock County Crusade, Laverne, Minn.

John Carrara: Jan. 22-Feb. 3, Willow Glen Baptist Church, San Jose, Calif.; Feb. 5-17, Grace Baptist Church, Chico, Calif.; Feb. 19-Mar. 2, First Baptist Church, Walnut Creek, Calif.; Mar. 4-16, First Baptist Church, Ceres, Calif.; Mar. 18-30, Cedar Ave. Baptist Church, Fresno, Calif.; Apr. 2-13, First Baptist Tabernacle, George, Iowa.

Elton Crowell: Feb. 3-17, Calvary Baptist Tabernacle, Compton, Calif.; Feb. 19-Mar. 2, Emmanuel Baptist Church, Mt. Vernon, Wash.; Mar. 9-23, Calvary Baptist Church, The Dalles, Ore.; Mar. 30-Apr. 11, First Baptist Church, Lyons, Mich.; Apr. 12, Youth for Christ, Madison, Wis.

Merle Fuller: Jan. 22-Feb. 3, Community Church, Indiana, Pa.; Feb. 5-17, Primitive Methodist Church, Plymouth, Pa.; Feb. 24-Mar. 9, First Baptist Church, Port Norris, N.J.

Charles E. Gray: Jan. 22-Feb. 3, Baptist Church, Plymouth, Ill.; Feb. 12-17, Baptist Church, Atwood, Ill.; Mar. 4-9, Calvary Baptist Church, Arada, Neb.; Mar. 11-23, Community Church, Harrisburg, Neb.; Mar. 25-Apr. 6, Baptist Church, Pine Bluffs, Wyo.

Norman B. Harrison: Feb. 3-8, Union Mission, Charleston, W. Va.; Feb. 10-15, Ghent Brethren Church, Roanoke, Va.; Feb. 17-22, Calvary Presbyterian Church, Roanoke, Va.; Feb. 24-29, First Baptist Church, Johnson City, Tenn.; Feb. 24-29, First Baptist Church, Ceres, Calif.; Mar. 2-7, East Lake Tabernacle, Atlanta, Ga.; Mar. 9-14, First Presbyterian Church, Sarasota, Fla.

R. I. Humberd: Jan. 28-Feb. 10, Brethren Church, Fillmore, Calif.; Feb. 19-24, Brethren Church, La Verne, Calif.

Bob Kees: Southwest Baptist Theological Seminary, Fort Worth, Tex. (Indefinite period).

John J. Lanting: Feb. 3-10, Community Baptist Church, Gulfport, Fla.; Feb. 17-24, Pine Crest Baptist Church, St. Petersburg, Fla.; Mar. 2-9, First Baptist Church, New Port Richey, Fla.

Roy McKeown: March, International World Council of Youth for Christ International, Music Hall, Kansas City, Mo.; April, First Baptist Church, Lake Charles, La.

Raymond O. Nelson: Jan. 22-Feb. 3, Evangelical U. B. Church, Tyrone, Pa.; Feb. 10-24, Evangelical U. B. Church, Vienna, W.Va.; Feb. 25-Mar. 9, Seventh Street Evangelical U. B. Church, Parkersburg, W.Va.; Mar. 10-23, First Evangelical U. B. Church, York, Pa.; Mar. 30-Apr. 13, First Evangelical U. B. Church, Parkersburg, W.Va.; Apr. 15-27, Evangelical U. B. Church, Bradford (R.R. 3), Pa.

Mr. and Mrs. Lester C. Place: Feb. 2, Youth for Christ, Holland, Mich.; Feb. 3, American Reformed Church, DeMotte, Ind.

C. W. Slemp: Feb. 17-22, Faith Community Church, Pomona, Calif.; Feb. 24-29, Missionary Church, Van Nuys, Calif.; Apr. 20-25, Metropolitan Tabernacle, Vancouver, B.C.

Edward Vander Jagt: Apr. 14-20, Northern Baptist Church, West Frankfort, Ill.; Apr. 22-May 4, Hesville Baptist Church, Hammond, Ind.

Moody Extension Staff

James R. Cuthon: Feb. 3-17, Bell Memorial Presbyterian Church, Ellwood City, Pa.; Feb. 24-Mar. 9, Union Baptist Church, Kittanning, Pa.; Mar. 16-30, Trinity Evangelical United Brethren Church, New Kingston, Pa.; Apr. 6-20, First Presbyterian Church, Portersville, Pa.

Mr. and Mrs. Michael A. Guido: Mar. 2-16, Lorimer Memorial Baptist Church, Chicago, Ill.; Mar. 23-Apr. 6, First Baptist Church, Downers Grove, Ill.; Apr. 13-27, First Baptist Church, Mishawaka, Ind.

George E. Speake—“Sermons from Science”; Jan. 28-Feb. 1, Pensacola Ministerial Association, Pensacola, Fla.; Feb. 4-8, Mobile Gospel Tabernacle, Mobile, Ala.; Feb. 11-15, Panama City Ministerial Association, Panama City, Fla.; Mar. 10-14, Ministerial Association, Denison, Texas.

A. H. Stewart: Jan. 21-Mar. 28, weekly Bible classes: Monday, YMCA, Gary, Ind.; Tuesday, People's Church, South Bend, Ind.; Wednesday, Baptist Tabernacle, La Porte, Ind.; Thursday, Olivet Congregational Church, Bridgeman, Mich.; Friday, First Baptist Church, St. Joseph, Mich.

Moody Bible Conferences

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Harold R. Cook, Editor

Tragedy in Southern Rhodesia

By Harold R. Cook

It was a rainy day and not many were out to the meeting at Mt. Silinda station. Moreover, there was illness in the land and the government doctor had urged all to take care of themselves. Yet this did not fully explain the feeling of tense seriousness which pervaded the gathering.

The meeting had progressed as far as the singing of the third song. They had finished all but the last stanza. Then with startling suddenness the telephone rang. Someone answered, and all waited fearfully for the message.

Perhaps they were partially prepared for the word through the tragic happenings of the past few weeks. Perhaps they knew in their hearts what the message would be, yet hesitated to admit it even to themselves. Somehow it seemed so wrong.

But now the word they dreaded had come. "Dr. Masters has died!"

The missionary in charge looked at the last stanza of the hymn. She struck the chord for all to sing, and somehow they got through. It seemed to them as if with their singing they were ushering their beloved missionary brother into glory, while they themselves would have to wait awhile until their own turn should come.

*In mansions of glory and endless delight,
I'll ever adore Thee in heaven so bright;
I'll sing with a glittering crown on my brow,
If ever I loved Thee, my Jesus, 'tis now."*

The hymn finished, they dropped to their knees in prayer. Some who were able prayed audibly, the others in silence.

It was not only the death of Dr. Masters which so deeply moved the people that day. Indeed he had been a beloved doctor and missionary, so everyone would mourn his passing: the mission of the American Board of Commissioners for Foreign Missions, which had rejoiced so much to have a doctor who was also such a deeply spiritual leader; the Africans, whose illnesses he treated and whose hearts he so captivated that they would run whenever they saw his car coming, just to be near enough to wave and smile and get from him a cheery greeting in return.*

But there was a tragic sequence of events which culminated in his being taken. Some weeks before, a mysterious malady had struck down his little four-year-old girl. In spite of loving care, death came very quickly.

The grief-stricken doctor was puzzled and anxious to find out the true nature of the disease. So almost immediately he took the little body to Umtali for a post-mortem. When the report came, it simply stated "malaria with toxic heart." But somehow it did not satisfy.

When the little one was laid away, both Dr. and Mrs. Masters, with a faith which conquers sorrow, had a wonderful statement of testimony and reconsecration read at the grave.

But sorrow was to be added to sorrow. About a week later, Mrs. Masters and nineteen-month-old Michael were taken ill. They were rushed to Chipinga hospital, and then on to the hospital at Umtali, 150 miles north, for better care. For a time there seemed little likelihood that either one would live. Then the crisis passed, leaving them both alive, but paralyzed. The nature of the mysterious malady was now made clear. It was poliomyelitis.

Dr. Masters went back and forth between the hospital and his missionary responsibilities at the home station. For a time, while the Chipinga physician was away in Salisbury, he even added to his tasks the caring for the Chipinga country district.

But suddenly the doctor himself was taken very ill when at home alone. As soon as possible he too was moved to Chipinga hospital, then on to the same place where his wife and baby hovered

between life and death, the Umtali hospital. But the polio had struck his brain; he became unconscious, and after a day and a half he went to meet his Lord.

Dr. and Mrs. Masters were young, only about thirty. Dr. Masters himself had been born in the Congo. Before going to Africa as medical missionaries he had worked in young people's groups in London with the saintly Bishop Taylor Smith.

We cannot understand just why God has permitted this apparent waste of precious ointment, unless it be for the fragrance of unstinting devotion to Him. We pray and trust for the restoration of the doubly bereaved mother and her little one.

But there is another problem which bothers us. It is a problem whose answer can only come through prayers and through the willing consecration of young lives for Christ's service. It is the problem raised by this question which has come to us from the field, "Who will take his place?"

May the young man of God's choice hear the call.

(Information supplied by Ivy Craig, M.B.I. '19, missionary of the A.B.C.F.M. at Mt. Silinda)

*For a partial account of Dr. Master's ministry, see "A Church Is Born in Gazaland," in the August, 1951, MOODY MONTHLY.

Mr. Colbert, missionary to the patients in the Tinian Leper colony, teaches two of the younger patients to read and speak English. (See next page).



Little Isaac

By Doris Dossett

SMALL, dirty, grimy hands shaded the childish eyes of the five-year-old from the intense glare of the tropical sun, as he gazed into the heavens at the large plane circling in preparation for a landing.

"Mama! Mama!" cried little Isaac, as he ran excitedly into the thatched hut which had always been home. "A large plane is landing! Do come and see!" At least, that was the meaning of little Isaac's outburst, even though it was spoken in Marshallese, for you see, little Isaac was a native of the Marshall Islands.

Mama turned her back that little Isaac might not see the tears which trickled down her cheeks. She was remembering



Little Isaac smiles as he sees his new friend, missionary Colbert, coming across the colony grounds. His wagon is left overturned, as he rushes to meet the missionary.

the time, a few weeks previous, when the big plane had come to these same islands. At that time Navy officials and physicians had examined a number of people on the islands for the horrible disease of leprosy. One of those examined had been her own little Isaac. The doctor had examined him closely, again and again. He then made a number of tests, looked into the tired, dull eyes of the child, shook his head, and left.

Mama was sure she knew what that meant. It had been only a few years since a survey had been made of the islands and a number of people had been removed to the isolated leper colony on Tinian Island. Included among them was an uncle of young Isaac. To many of them it meant a lifetime of isolation and separation from loved ones and home.

And now the big plane was returning! Sure enough, the men were coming into the village and toward her own thatched hut. Excitedly little Isaac ran down the pathway, only to return to his doorway and then repeat the performance until the men arrived. Slowly Mama walked through the doorway and looked searching into the faces of the men.

It seemed that even the tropical palms ceased waving their long fronds in friendly greeting. Bird calls and other

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tropical sounds ceased or were unheard. The very air seemed tense with expectation and fear.

The strange men smiled, nodded to Mama, and beckoned little Isaac to them. They began speaking in English, a language Mama couldn't understand. They pointed to spots on the skin of the little fellow. By their motions, first toward little Isaac, and then toward the plane, Mama knew that her fears were justified.

"Oh, my boy, my baby boy!" thought Mama. "Even though I will still have your five brothers and five sisters with me, I can't give you up! I can't let you go away alone to a strange island, where people speak a strange language, and where you will have only strangers to care for you!"

Nevertheless she knew there was nothing she could do. So the men led Isaac down the pathway toward the airstrip, where the big plane awaited them. Tropical flowers blooming along the pathway began nodding their heads as if waving a fond farewell. The long fronds of the palms began again their ceaseless waving to and fro. The little village became alive with sounds. Natives peeped cautiously from the open doorways of their thatched huts. It was as if all nature and all humanity were bidding a final sad farewell to the little lad.

The big plane soared into the skies, circled the village and headed for an unknown world. At least it was unknown to the frightened little lad within, whose tears were flowing freely by this time. Navy officials, speaking in English, were unable to calm his fears, for he could not understand their language. Hour after hour they flew on, while the lad sobbed with fright and homesickness.

Finally, feeling a touch on his shoulder, Isaac looked into the face of a man who pointed out the window to an object below. Sure enough, another island was in sight. After flying over water for so many hours it seemed good to see land again. The plane began to descend.

Fright again seized the little fellow. What kind of strangers would he meet here? What would they do with him? Many were his turbulent thoughts and fears as the plane made its landing.

As he stepped from the plane, a strange man reached for his hand, but he jerked it behind him. Then he was picked up and carried to the leprosarium. Here he saw rows and rows of beds. Peering at him from beds as he was brought in were many sick people. To Isaac one of the most noticeable things about these sick people was the fact that so many of

[Continued on page 424]

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THE ROMAN PEACE

THE presence of the Greek definite article before the word "peace" in Revelation 6:4 tells us that before the worldwide peace of the Messianic kingdom there will be universal peace for the first half of the great tribulation period under Antichrist. The rider on the white horse of chapter 6 is doubtless Antichrist, who begins the great tribulation. The rider on the white horse of chapter 19 is Jesus Christ, who ends the great tribulation.

One of the beasts (*ζών* - *zōon*), a "living creature" (6:1), here, an angelic being, says, "Be coming." The words "and see" are not in the best texts. The words were addressed not to John, but to Antichrist. This is God's green light to Antichrist, the command to appear on earth.

But God does not command an unborn baby to appear on earth. Antichrist lived on earth before John wrote the Revelation. He was dead at the time he wrote that book. He will come out of the bottomless pit, where he has been in the company of demons for almost two thousand years already. The man who will be the future Antichrist has been impregnated with a Satanic spirit for all that time.

In Revelation 17:8 we have "the beast [not *ζών*, *zōon*, a living creature, but *θέριον*, a wild beast] that thou sawest was, and is not; and shall ascend out of the bottomless pit." The beast here cannot be the Roman empire, for that was in existence in John's day. It must be Antichrist.

At the command, he appears on earth. He has a bow but no arrow. By diplomacy he acquires control of the countries occupying the former territory of the ancient Roman empire, is crowned emperor, and conquers the rest of the world.

Of the one seated on a red horse (Rev. 6:4), the Greek reads, "It was given to him to take the *peace* from the earth" (italics ours), not just peace but a particular peace. The function of the Greek definite article is to point out particular identity. This will be a world-wide peace enforced by military, naval, and air power centralized under the Satanic power of Antichrist.

During the days of the first Roman empire, the then civilized world was in a state of profound peace. This will be repeated under Antichrist during the first three and one-half years of the tribulation period.

When Antichrist breaks his treaty with the Jews and abolishes their ancient worship, he does away with all forms of earthly worship, to make himself the lone object of worship. That means a religious war, and the *peace*, the Roman peace, is gone. This is the peace to which Paul has reference in I Thessalonians 5:3. The sudden destruction is Antichrist's religious war.

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NEWS REPORT

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HERE is evidence that public morality—or the lack of it—is becoming a matter of increasing concern to U.S. citizens in the wake of recent tax collection scandals and other disclosures of dishonesty in high places.

The Power of Influence

FBI director J. Edgar Hoover, in a syndicated newspaper article, declares that such disclosures "provide dramatic proof that, in many areas of contemporary society, the integrity of this great nation is being undermined."

Emphasizing the power of good example, he adds, "The thousands of juvenile delinquents who today justify their misdeeds with a shrug of the shoulders, saying, 'Well, I saw Mr. So-and-So do the same,' will be deeply affected.

"If only our youngsters breathed more of the air of good citizenship, I am confident there would be less crime in the United States," the FBI head concludes.

A Nation's Shame

Speaking from the point of view of business, William H. Ruffin, retiring president of the National Association of Manufacturers, commented at the NAM's 56th Congress of Industry that public morality that condones political graft and corruption and allows them to flourish exists in an atmosphere for which the entire nation must share responsibility.

"If we are true to our American selves," Ruffin said, "we will look behind the sensational headlines and see how far we have fallen."

The Spiritual Side

Similar comment comes from Gen. Douglas MacArthur, who links the nation's deterioration in the field of public morals with the need for a spiritual awakening. Expressing this view before the Salvation Army Association in New York, where he received the group's third annual citation for distinguished service, MacArthur called for the mobilizing of every "spiritual force . . . to defend and preserve the religious base upon which this nation was founded."

"History fails to record a single precedent in which nations subject to moral decay have not passed into political and economic decline," the general declared. "There has been either a spiritual awakening to overcome the moral lapse, or a progressive deterioration leading to ultimate national disaster."

Two Approaches

Meanwhile organized Protestantism is recognizing the problem by calling for an aggressive country-wide campaign to oppose corruption, bribery and other evidences of moral delinquency. The drive has been approved by the Division of Christian Life and Work of the National Council of the Churches of Christ in the U.S.A.

Staff members of the division have been instructed to draw up a plan which, it has been suggested, might include solicitation of advice and assistance from persons in public life who are experienced in law enforcement, creation of an advisory committee to prepare a long-range program for promotion of good citizenship and a sense of Christian vocation in politics, enlistment of local church groups in community programs, and recruitment of leaders who have been successful in combatting corruption in specific areas.

Another approach, in which most evangelical Christians will have more confidence, is being made by evangelists such as Billy Graham, who as this issue goes to press is scheduled to begin city-wide meetings in the nation's capital.

Public or Private

To what extent do the religious views of the individual qualify or disqualify him from holding public office? This issue has been raised by Roman Catholic Archbishop J. Francis A. McIntyre, who has accused Mrs. Franklin D. Roosevelt of "assuming the role of agnostic" and has questioned her fitness to be chairman of the United Nations Commission on Human Rights. (Mrs. Roosevelt is no longer chairman of the commission, but is U.S. delegate to the U.N. Assembly's Social and Humanitarian Committee, which was in session in Paris at the time of the archbishop's attack.)

Another view has been advanced by Dr. Joseph M. Dawson, executive director of the Baptist Joint Committee on Public Affairs, who condemned the archbishop's attack as "a challenge to Americans as to the menace of censorship over private religious beliefs," which he said "should

not be made a test for holding public office."

The discussion of Mrs. Roosevelt's religious beliefs followed a broadcast statement in which she was quoted as saying, "I don't know whether I believe in a future life . . . I came to feel that it really didn't matter very much, because whatever the future held, you'd have to face it when you came to it, just as whatever life holds you have to face it in exactly the same way. I think I am pretty much of a fatalist."

In a subsequent statement, following the archbishop's criticism, the wife of the late President said that she believes in immortality, but is not certain in her own mind what form the future life may take.

Atomic Dating

In keeping with the recent interest in religious articles, *Popular Science Monthly* in its December, 1951, issue describes the carbon dating process by which the approximate age of the Dead Sea scrolls has been determined. The scrolls which were found in a cave in Palestine four years ago have been the subject of controversy, archaeologists maintaining that they date from the time of Christ, while some language scholars have insisted that they were produced in the Middle Ages.

The article details how Willard F. Libby, a radio chemist at the University of Chicago, obtained fragments of the linen wrappings in which the scrolls were stored, burned them to pure carbon, then measured the radioactivity of the carbon-14 with a special Geiger counter. He arrived at the conclusion that the flax from which the linen was made was "alive and breathing" 1,917 years ago. This would date the scrolls at the approximate time of the crucifixion, though Libby notes that allowance of a century or two either way should be made.

Who Is a Christian?

In Waterloo, Iowa, a judge has turned over a \$70,000 will to the ten nieces and nephews of a deceased philanthropist in a decision that ruled it was impossible to define a Christian or Christianity. The

A member of Madame Chiang Kai-shek's Chinese Women's Prayer Group passes out gospel tracts in a Nationalist army hospital on Formosa. The photo was sent to the American Tract Society by Madame Chiang Kai-shek in appreciation of Chinese tracts provided for such work.



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relatives of the deceased had used that argument when their uncle, the late Dr. W. B. Small, left the \$70,000 to establish a trust fund for persons of Christian faith who actively promote their beliefs.

District Judge Shannon B. Charlton awarded the money to the nieces and nephews after conducting hearings in which seven clergymen were unsuccessful in agreeing upon a definition for Christians or Christianity.

In the unusual decision, Judge Charlton said, "There is a widespread lack of accord in Christian characterization of the man Jesus and the interpretation and application of His teachings. Man is not endowed with the power to fathom the mental processes of his fellow man. Only by unpermissible assumption of omniscience can a trust execute this will."

Prayer in School?

In the educational field, a recommendation by the New York state board of regents is attracting considerable attention. The board has suggested that throughout the state every public school day begin with a prayer and include programs stressing the moral and spiritual heritage of the United States. The statement of policy was passed unanimously by the board, whose thirteen members include Protestants, Roman Catholics and Jews. However, individual school boards throughout the state are to make the final decision as to whether the recommendation is to be carried out in local schools.

Several organizations have already come out against the recommendation. The Liberal Ministers' Club of New York expressed "grave doubts concerning the wisdom and desirability" of prayer. Prayers would become routine and meaningless under schoolroom conditions, they said. The Association of Reform Rabbis also issued a resolution opposing the regents' action on the grounds that it might lead to violations of the traditional separation of church and state.

College Crisis

Meanwhile church related colleges have been told that they face the most serious financial crisis of the past fifty years. This is the opinion of President Waight G. Henry, Jr., of LaGrange College, chairman of the special committee on corporation gifts, at the recent Sixteenth Annual Conference of Church Related Colleges in the South.

Dr. Henry, in presenting his committee's report, said that unless industry can be sold on a program of financial aid to the church related schools, there is a serious threat to their existence.

His committee found, Dr. Henry said, that a valid approach to industry on financial aid for church related colleges was that such schools are the chief guarantors of freedom, so prized by leaders of free private enterprise.

Association Passes

One of the well-established organizations of fundamentalism, the World Christian Fundamentals Association, is disappearing from the contemporary scene as the result of the retirement of Dr. Paul W. Rood, association president since 1929.

A Document Goes to Church

A historic document—the original manuscript of Lincoln's first draft of the Emancipation Proclamation—has been presented to the Presbyterian Church where the Civil War President worshiped.

The manuscript will be on display in the new million dollar New York Avenue Presbyterian Church building, erected on the site of the church in which Lincoln took a pew soon after his inauguration in 1861. He became a close friend of its pastor, Dr. Phineas D. Gurley, of whom he said:

"I like Dr. Gurley. He don't preach politics. I get enough of that through the week, and when I go to church I like to hear the gospel."

Grandchildren of Dr. Gurley say that the Civil War President submitted a rough draft of the Emancipation Proclamation to the minister and asked for his suggestions. They add that he suggested several "valuable changes" in it.

The document was presented to the church by Barney Balaban, president of Paramount Pictures Corporation.

Dr. Rood has suffered two strokes since his return from Europe in September, 1950. While some improvement in his physical condition is reported, he continues to suffer effects of paralysis of the throat. The association which he headed is being dissolved in accordance with his recommendation.

Members and friends of the organization have been informed of the action on the part of its board of directors in a letter signed by Claude A. Watson. The letter explains that the association's publication, *The Fundamentalist*, is also being discontinued.

Double Invitation

On the West Coast thousands among the crowds which lined the route of the annual New Year's Day Tournament of Roses parade in Pasadena, Calif., received printed tract-invitations to this year's Rose Bowl Easter sunrise service.

The tract, titled "The Man Who Loved a Parade," was built around the biblical story of Zacchaeus who climbed a sycamore tree in order to get a glimpse of Jesus in the throngs. Leaflets were distributed by one hundred young people chosen for the task by the Pasadena Association of Evangelical Churches which, with the Pasadena Christian Business Men's Committee, gives its endorsement to the annual sunrise service.

Written by Dr. Carl F. H. Henry of Fuller Theological Seminary, the special New Year's Day parade tract suggests that Zacchaeus would doubtless have attended both the Rose parade and the Rose Bowl football contest, but that "he wouldn't have overlooked a second great trek to the Bowl" on Easter morning.

New Gospel Station

From the Southwest comes word that

Tulsa, Okla., radio listeners are to have a Christian radio station as a result of the purchase of the 5,000-watt commercial station by John Brown University.

Plans call for operation of the newly purchased station with the present staff and fulfillment of its present business commitments. Gradually KOME's operations will be adjusted to conform with the pattern of the other two stations, KUOA, Siloam Springs, Ark., and KGER, Long Beach, Calif., now operated by the school. Christian service and appeal to the American home will both be stressed.

For Translators' Children

As the result of another transaction involving the John Brown Schools, the Brown Military Academy of the Ozarks will become the new children's home and Bible translation center for the Wycliffe Bible Translators. Half of the \$150,000 purchase price was donated to the Wycliffe group by the sellers.

Sulphur Springs was the birthplace of the Wycliffe Bible Translators organized in 1934 by W. Cameron Townsend, its general director. The new property will be used particularly to accommodate children of missionaries assigned to areas where hazards of living are considered especially great.

For Methodist Approval

The administrative superstructure of the Methodist Church may soon be streamlined, if a plan recently outlined by a twenty-six member church survey commission is adopted. The proposed plan, which is the result of three years' study, will be submitted to the General Conference of the Methodist Church when it convenes this spring in San Francisco.

Among other changes, the suggested plan calls for reduction of church agencies from sixty-three to thirty-one and for establishment of a new official board of social and economic relations. The proposed changes are expected to draw heavy fire in debate at the San Francisco meeting.

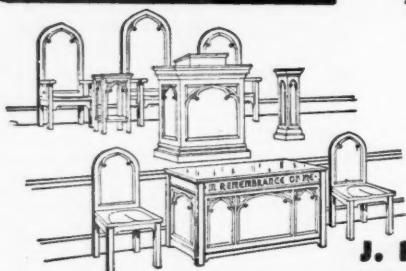
Foreign Highlights

News from other countries this month highlights controversies and activities involving the Roman Catholic Church. In Montreal, Can., several of the city's large department stores are fighting efforts to force them to close on certain Catholic holy days.

A city by-law or ordinance recently passed with the support of Montreal's archbishop requires closing on Epiphany, January 6; Ascension Day, forty days after Easter; All Saints' Day, November 1, and the Feast of the Immaculate Conception, December 8. Attorneys for five leading department stores have begun court actions contesting the ordinance. These and other stores remained open on December 8 to provide the basis for a possible court test.

Stores remaining open risked a \$40 fine. Some seventy-five students, mostly from the University of Montreal, paraded with placards protesting that the stores were breaking the city law. The shopping centers were deserted early in the day while Catholics attended mass, but soon filled, according to reports.

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THE NETHERLANDS—Protestants and Catholics alike are speculating over the possible significance of special papal permission admitting a married former German Evangelical pastor to the Roman Catholic priesthood. Principal in the case is seventy-year-old Rudolf Goethe, who with his wife recently embraced Catholicism and who, according to the *New York Times*, has received the Pope's express consent to continue married life as a priest.

In the past, says *The Times* correspondent, married pastors who become Catholics have been obliged to give up their ministerial calling and learn some temporal profession. Catholic papers emphasize that the papal decision applies to the one case only. One Jesuit writer, however, pointed out that the possibility of becoming a priest might "measurably lighten what is such a difficult step" for some Protestant ministers.

SPAIN—Catholic bishops of Spain have come out against a government proposal to reform the country's present high school system. They charge that the proposed plan would restrict the rights of the clergy in the educational field and place the high schools managed and owned by the church in a position subordinate to that of state institutions.

The plan has been proposed by the Spanish Minister of Education, a former leader of Catholic Action, church-controlled organization of militant Catholics, and former Spanish ambassador to the Vatican. The government is upholding the principle that the "right to teach is universal," implying that it is not the sole prerogative of the church. The bishops, on the other hand, have cited the authority of a papal encyclical asserting that "the church is independent of all earthly power, both as to its origin and fulfillment of its education mission."

ITALY—The Catholic Church's own estimate of its findings during eleven years of research in the crypt of St. Peter under the Vatican basilica will be published early this year. First reports indicate that the church will claim that the original grave of the apostle Peter has been found and identified. A "great number" of bones have also been found, though the Vatican says it has not yet been established that any of them are from the grave which is asserted to have been the burial place of the apostle.

The grave said to be that of Peter consisted of a pit about seven feet long by two and a half feet wide and three feet deep, the ends and sides of which were made of rough masonry. Large tiles were placed over the top and covered with earth.

Since the days of the Reformation, Protestants have questioned the historical accuracy of claims that Peter ever resided in Rome. The Vatican research is apparently being advanced to support Catholic claims that Peter was martyred and buried in Rome and that he was the cornerstone of papal succession.

YUGOSLAVIA—Roman Catholic Archbishop Aloisius Stepinac of Zagreb, Yugoslavia, has been given his conditional release by the government of Marshal Tito. Under the terms of his release he will be unable to function as

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archbishop and his residence will be restricted to the town of Krasic, which he will be unable to leave without permission from the authorities.

The archbishop was sentenced in 1946 to sixteen years in prison on charges of espionage and co-operation with the German occupation forces during World War II. He declared his innocence throughout his trial.

THE HOLY LAND—Reports from Jerusalem indicate that unless drastic remedial action is taken soon, the Church of the Holy Sepulchre faces deterioration and possible collapse. Change of the slightest detail of the historic church, however, entails nearly insurmountable problems, because before work can be started consent must be obtained from Greek Orthodox, Copts, Armenians, Syrian Orthodox, Ethiopians and the Roman Catholics. All own various sectors of the church and there must be unanimous consent before a stone can be moved.

FORMOSA—Various reports from this Far Eastern island refuge of Chiang Kai-shek and his Nationalist army have cited spiritual interest on the part of the Formosans, the Nationalist soldiers and tribesmen in the hills. Now a year-end report from Youth for Christ workers in the area adds these figures bearing on YFC work headed by Ellsworth Culver and Dick Hillis:

More than 34,000 were recorded as seeking Christ during the twelve-month period ending late last fall.

At least 10,000 of this number are enrolled in detailed follow-up Bible study courses.

Some 850,000 Gospels of John were distributed in the course of the year's work.

The "Billy Sunday unit," a Chevrolet carryall complete with loudspeaker and sound projector, sent to the field by the widow of the famed evangelist, has arrived in Formosa.

Many colleges have been opened to the organization's evangelists and team members at the order of Governor K. C. Wu, the report states. Evangelistic work is also being carried on among tribesmen of the hills by twenty-five aboriginal laymen, while a weekly radio program reaches others in the Taichung area.

From Here and There

► Codification of Israeli law is to get underway this year at Harvard University Law School. The project is to cost \$300,000, which is to be underwritten by private philanthropy in the United States. A director and staff will go to Israel to devote their time to research over a three-year period.

► Nearly 100,000 people, including persons from many different parts of the world, have enrolled in the Lutheran Hour Bible correspondence courses, according to Dr. Eugene R. Berberman, director of the international broadcasts.

► "Search the Scriptures" and "Share the Scriptures" have been adopted by the American Bible Society as themes to be stressed in connection with the organization's 1952 seals.

► A Pocket Testament League campaign of Scripture distribution and evangelization in war-torn Korea is now under way, it was announced recently in New York.

[Continued on page 442]

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POLYGAMY IN THE OLD TESTAMENT

If polygamy was wrong according to the Old Testament commandment, "Thou shalt not commit adultery," why was not Jacob condemned when he had four wives?—Mrs. E. S., Chicago, Ill.

Polygamy is one among other evils which appear to be condoned in ancient times when they were common practice. However, it is *implicitly* condemned by the fact that the ideal and honorable in marriage is clearly shown in the act of the creation of one man and one woman in the beginning who were to be "*one flesh*," that is, indissoluble and *complete*; so that anything beyond it was unlawful and monstrous, a deformity of the ideal of "*one flesh*." It is also *implicitly* condemned by many statements throughout the Old Testament which take for granted that the ideal and the proper in marriage is monogamy.

That apparently it was not *explicitly* condemned may be explained by such a passage as Acts 17:30, which declares that God overlooked for the time being the "ignorance" of the heathen world, which refers here primarily to its worship of many gods; that is, He had allowed it to pass unnoticed from the standpoint of judgment, although, of course, never condoning it. God has always objected to and hated these evils. But now the time had come, in the full revelation of Himself in Jesus Christ, when He would demand repentance of all men everywhere, a turning away from their evils.

For instance, God permitted the abominations and corruptions of the Canaanites and Amorites to continue for hundreds of years, according to Genesis 15:16, because their iniquity was "not yet full." Perhaps one reason was that His goodness in His forbearance leads to repentance (Rom. 2:4).

An illustration of His patience and forbearance with men in this respect among Israel is found in the words of the Lord Jesus in Matthew 19:7, 8, to the effect that Moses granted the children of Israel divorce only because of the hardness of their hearts. Evidently it was to prevent even worse evils to which women would

have been subjected. Polygamy, by a mere legal fiction, was not considered by them as a violation of the command "Thou shalt not commit adultery."

God's dealings with His ancient people (and modern) as well as with the heathen have had to be like upon line, precept upon precept; here a little, there a little. Even the Lord Jesus had to say to the apostles, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12).

* * *

GOD'S WORK, MAN'S WORKS

In Philippians 1:6 and I Corinthians 3:13-15, there seems to me to be a contradiction. I am sure there is no contradiction in the Bible, but this is confusing. Can you explain it for me? Also Ephesians 2:8, 9 and James 2:17-24.—T.J.B., Bettendorf, Iowa

Philippians 1:6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ," is the ground of Paul's confidence in the perseverance of the saints in Philippi. This ground is God's grace, the saving grace of God's salvation, which, begun by the Holy Spirit, will not be destroyed or come to nothing, but will be perfected and come to completeness in "the day of Jesus Christ," that is, of our resurrection and gathering to Him. This verse then speaks of the assurance of our redemption, based on the confidence that what God begins in us He will certainly bring to completion. But it is *God's work* in us.

I Corinthians 3:13-15, also in connection with "the day of Jesus Christ," represents the testing of *our work* as believers and servants. That day will reveal whatever it is, worthless or of value. These two passages, then, treat of two very different matters; the one, God's work, and the other, our work. Much the same contrast is presented by Ephesians 2:8, 9 and James 2:17-24.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life.—John 3:14, 15.

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to *Answering Your Questions*, Moody MONTHLY, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

THE INSPIRATION OF THE BIBLE

I believe in the verbal inspiration of the Bible, but my brother does not, and asks why the Mohammedan bible or the Hindu bible or some other religion's bible cannot be God's revelation as they claim. Can you answer this question?—J.W.F., New York, N.Y.

Many admirable volumes and pamphlets have been written to support the claim of *the* Bible as the true and only revelation of God and His Son Jesus Christ, inspired by the Holy Spirit.

An important test, however, can be applied to religious literature making such claims. It is in the words of the New Testament: "Wherefore by their fruits ye shall know them" (Matt. 7:20). The way of life of the two "religions" mentioned, as justified by their religious literature, certainly cannot bear out their claim of an inspired revelation of God.

Hinduism has a multitude of gods, with obscene representations, sacred cows, snakes, monkeys, etc., a degraded priesthood, "sacred" prostitution, the throwing of infants to crocodiles as an act of sacrifice and worship, the cruelty and degradation of the caste system, child marriage, perpetual widowhood, polygamy, and many other such practices.

Mohammedanism is a religion of an extreme fatalism which breeds callousness and cruelty. It is a religion of the sword, justifying the slaughter of "infidels." It advocates robbery, slavery, polygamy with its degradation of women. It is a religion of gross sensuality both here and in the future life, although there are also good things in the Koran, as probably also in the Vedas. But all these evils are justified, and not merely condoned, by these religious literatures.

How incomparably different from the Bible of Christ and of Christianity and the life it inspires in those who truly believe and follow its precious truths.

* * *

THE SABBATIC YEAR IN ISRAEL

It is written in Exodus 23:11 concerning the land, "But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat." They did not plant, yet they had some left over for the poor, the beasts of the field, etc. What is the explanation of this text?—C.F., Pa.

The law of the Sabbath year of rest for the soil is more fully expounded in Leviticus 25:1-7. The produce of the fields and trees mentioned here, although there was no planting, is explained by the spontaneous growth of the seeds which fell from the previous year's harvest.

Such produce was to be left in the field for the free use of the poor, the servant, the stranger and creatures. The owner was permitted to take into his house only a little at a time, but he was not permitted to store any, nor could he sell it for something else, since that would deprive those of food who were to share it in common with him.

Evidently there was a considerable spontaneous growth for this purpose, and it was a special provision of mercy for those in need. It must have been a most gracious provision of the Lord since it would, no doubt, spare many the embarrassment of begging and conceivably even of bondage.

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INTERNATIONAL UNIFORM

SUNDAY SCHOOL LESSONS

WILLIAM CULBERTSON

February 17
Using Our Homes for Christ

Luke 10:38-42; John 11:1-5, 24-27
MEMORY SELECTION: *She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world.*—John 11:27, A.S.V.

No proof is needed to substantiate the fact that our homes should truly present Christ to all who enter them. What a wonderful testimony the Lord gives through the life of the individual, through a home that is actually one in which He is the host, and through the church in which He, the Lord of heaven, is truly the Sovereign.

Our lesson today takes us into the home in Bethany and presents three pictures which may well speak to our own hearts and lives in the homes which God has given us.

I. The Lord and Fretfulness in the Home (Luke 10:38-42)

The story here is a familiar one, that of two sisters, Martha and Mary. "Martha," the Scripture says, "was cumbered about much serving" (v. 40), or as it is translated in the margin, "Martha was distracted."

Here then we see a good individual, who is doing a good work, but who is driven to distraction in it; in fretfulness she becomes irritated in the task which she undoubtedly is quite willing to perform. Alas, how many of us are like Martha! It is not so much that we are doing the wrong thing, as we are doing the right thing in the wrong way.

Over against the attitude of Martha is that of Mary. It is possible that we may have a wrong conception of Mary. Some speak of Mary as though she were indolent and didn't care. But notice verse 39: "Mary, who also sat at the Lord's feet." It is evident then that Mary had done something else. Is it too much to say that Mary may well have done the part that was her duty, and that she had done it early enough and well enough so that she also had time to sit at the Lord's feet? And that Martha, like so many of us, waited until the last minute, and in the turmoil allowed herself to speak censoriously of her sister and depreciatingly of her Lord? At any rate, we can say that the Lord commanded Mary, and certainly He never commends laziness. Of her He said, "Mary hath chosen the good part, which shall not be taken away from her" (v. 42).

It seems to us that this passage of Scripture in a very wonderful way says to us that the answer to fretfulness in the home is quietness before the Lord. When we have learned to put first things first and to wait patiently before the Lord, He gives the grace and strength for every trial that arises.

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II. The Lord and Sickness in the Home (John 11:1-5)

How often we have to say the Lord's ways are not our ways. We need to remind ourselves that it is our limited judgment, our lack of wisdom that questions His ways as being less blessed than our ways. For the Scripture affirms that His ways are higher than our ways and His thoughts than our thoughts.

Standing in the presence of sickness in the home, there may be the temptation to question the goodness of God, and perhaps even the power of God, but let us not do so. This story is a case at point. Here was a man whom the Lord loved, and yet he was sick. And more than that, the Lord purposely delayed His going to his bedside, but uttered that mysterious word, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby" (v. 4). Because we have the rest of the story, we can see how true this utterance of our Lord actually was, and how Lazarus' sickness and ultimate death did gloriously bring honor to the name of our blessed Saviour. But placing ourselves in the position of Martha and Mary, who can censure them for wondering about the Lord's delay?

Yes, God in His providence at times allows sickness to come into the home. What should be our attitude? Surely it should be one of utter submission and of prayer that God will teach us the lessons He has for us to learn; and that if it please Him, He will grant healing. It is blessedly true, as is given in the Psalter, that "He healeth all our diseases." That doesn't mean He always heals disease, but that His power and love are such that He can heal all diseases. Sometimes, however, His wisdom and His grace dictate otherwise.

In this case the Lord was absent from a home where there was sickness; we have Him in the home where there is sickness. What's the answer to the problem of sickness in the home? Simply faith in the Lord, in His loving care and His ability.

III. The Lord and Death in the Home (John 11:24-27)

Here we come face to face with the last and greatest of our foes. We stand in the somber room of death. "Lazarus is dead," said our Lord plainly to the disciples (v. 14). Martha and Mary, grief-stricken, with broken hearts, hear that the Lord has come. In the lesson selection we have what Martha said to the Lord and His reply.

Martha believed that her brother would rise again; she was no Sadducee. But the Lord had a blessed word to give her, that He is the resurrection and the life, and that he that believeth on Him, though he were to die, yet would he live; and that whosoever liveth and believeth on Him should never die. Undoubtedly in

the latter part of this quotation our Lord referred to His coming for His own (cf. 1 Thess. 4:13-18).

As you go on in the chapter you find the word to Mary as well. No, it wasn't a word, it was a revelation of the heart of God. Quite literally, "Jesus shed tears" (v. 35), and then the miracle (vv. 43-44). What is the answer to the problem of death in the home? Remember His loving heart and His great power.

February 24

Trained and Tested Followers

Mark 9:2; 10:35-40; Acts 4:13, 18-20
MEMORY SELECTION: *We cannot but speak the things which we saw and heard.*—Acts 4:20, A.S.V.

The Scripture selections for this lesson are very interesting ones. While other things probably should also be said in any well-rounded and comprehensive treatment of the subject, nevertheless, the items specified here are foundational and absolutely necessary to any ministry in which followers of our Lord can be said to be trained and tested.

The passage in Mark 9 gives us a view of Christ, and no disciple can be truly prepared for His ministry unless he has had such a revelation of his Lord.

The passage in Mark 10 gives us an insight into the heart of the disciple. And let us not think ourselves made of different stuff from James and John. The unveiling of a heart of avarice is truly a humiliating experience, but a necessary one if we are to be the kind of disciples the Lord can use gloriously.

The lesson concludes with a passage from Acts 4 in which we have something of the attitude of others toward disciples so trained, and we have as well a word from these disciples after that they had been prepared for the ministry to which God called them.

I. A View of the Lord (Mark 9:2)

On this particular occasion, the Lord took three disciples, Peter, James and John, into the mountain with Him. And the Scripture says, "He was transfigured before them." Our blessed Lord, in the days of His humiliation, walked as a man among men. Nevertheless, He was the eternal Son of God incarnate. There were incidents in His life when His glory flashed through the veil of His humanity. This instance is one such experience which the disciples were privileged to have. They saw our Lord transfigured. The record goes on to say that "his garments became glistening, exceeding white, so as no fuller on earth can whiten them" (v. 3).

It is interesting to see how the Spirit of God laid hold of various expressions in human language to try to convey to us something of the majesty and glory of the Son of God on this occasion. In Matthew we read, "He was transfigured before them; and his face did shine as the sun, and his garments became white as the light" (17:2). In Luke we read, "The fashion of his countenance was altered, and his raiment became white and dazzling" (9:29).

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revelation of the Lord in the Book of God, understand something of His majesty, His glory, His power, His deity. Such a revelation will do much to encourage and to assure of the final victory, whatever the trials of the present.

Here, then, is one ingredient in the preparation of trained and tested disciples—a vision, a view of the Lord Himself.

II. A View of Self (Mark 10:35-40)

As indicated in our introduction, what we have here is a revelation of the disciples' own hearts. Undoubtedly instigated by their mother (cf. Matt. 20:20), through her and they themselves as well, James and John made the request that they should be able to sit one on the Lord's right hand and the other on His left hand when he came into His glory. The Lord specifically told them that they didn't realize what they were asking. Alas, how true it is that often we ask for places of prominence or for privileges of ministry which occasion the kind of training, the kind of trial which most of us shun.

In answer to our Lord's inquiry as to whether they were able to drink the cup of which He was to drink, and be baptized with the baptism with which He was to be baptized, they said, "We are able" (v. 39). Surely the whole intimation of what our Lord had to say was to get these men to think seriously of what they were requesting. But they were not to be deterred. There must have been a note of sadness in our Lord's voice as He said, "The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared" (vv. 39, 40).

James and John evidently could not comprehend the fact that before ever there could be a participation with our Lord in the drinking of the cup and in the baptism of which He speaks, there would have to be a deeper, more thorough work of the Holy Spirit in their lives. All too often, hurriedly and without thought, we cry, "We are able"; but God knows we're not able, and He realizes that only with a great deal of child-training, a great deal of testing, will we be brought to the place where, reckoning on His ability to work in and through us, will we be truly able. And in any case, let us allow the matter of our position in the kingdom to be in the hands of the Lord rather than to make any request for prominence.

But it is not only the hearts of James and John which are unveiled in this passage. As we look at the verses which immediately follow it is evident that the others, too, had hearts in which a deeper work of grace was needed. Here were ten moved with indignation, forgetful that God's principle is always that the way up is down, and that the way to be master is to be servant. Oh, that we would see ourselves in desperate need of the work of the grace of God in our hearts and lives, and depend upon Him to do it—and He will (I Thess. 5:24).

III. A View of Others (Acts 4:13, 18-20)

February, 1952

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group of foreign students.



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After the period of training and testing, the Lord committed the ministry into the hands of these disciples. But it was given to them as indwelt and filled with the Holy Spirit. No wonder, then, that as the members of the Sanhedrin looked upon Peter and John, perceiving that they were uneducated men, they marveled. They understood that the only rational explanation of the transformation which had taken place in these lives was that they had been with Jesus (v. 13).

In response to the plea that they should not teach in the name of the Lord, the disciples made the noble response in verses 19 and 20.

March 2

Barnabas, A Good Man

Acts 4:36, 37; 9:26, 27; 11:19-26;

13:1-3

MEMORY SELECTION: *He was a good man, and full of the Holy Spirit and of faith.*—Acts 11:24, A.S.V.

Barnabas was not a perfect man—no one is. Only our blessed Lord could have said of Him, "Who did no sin, neither was guile found in his mouth" (I Pet. 2:22). However, there is very little in the pages of the New Testament which can be thought derogatory concerning the character of Barnabas.

There are those who think he had too great affection for his own kinsfolk, in that he insisted on taking John Mark, his nephew, along with him on the second missionary journey with the apostle Paul. If we do come to such a conclusion, let us not pass over lightly the many wonderful things said about him. Our lesson today introduces us to at least four very wonderful characteristics of Barnabas, the good man.

I. Barnabas, a Generous Man (Acts 4:36, 37)

We need not be concerned about a Levite's owning property, although the Levites were not given a tribal allotment. Whether or not Barnabas had a right to hold property, the point is that he sold it and brought the money to the apostles. In other words, this was an act of generosity.

You'll notice that we don't have here what is generally called communism. Actually, Barnabas sold the property. That involves capitalism, at least to some extent. In the second place, there was no coercion, but a voluntary and spontaneous giving of the proceeds to the Lord; for the record says, "Barnabas . . . brought the money and laid it at the apostles' feet."

Here was no miser, no individual who was trying to protect himself and think only of his own needs, present and future. This was truly a generous, open-hearted, benevolent act to the glory of God. We can affirm that Barnabas, like his Lord, had learned to give.

II. Barnabas, a Gracious Man (Acts 9:26, 27)

It is difficult for those of us who live in this day and age, particularly those of us in a country like the United States, to understand the fear that must have been in the hearts of the disciples when Saul came in among them. The treachery, the

suspicion, the intrigue of countries where there is an absolute regime may give a hint of what the condition was in the days of the early Church. Here were individuals under suspicion, hated, whose very lives were in jeopardy, and here was the arch conspirator. Who can imagine the startled looks, the increase of pulse, the beating of heart that must have accompanied this appearance of Saul of Tarsus among the members of the church at Jerusalem.

The Scripture says, "He assayed to join himself to the disciples" (v. 26). It was then that Barnabas stood forth. Barnabas must have been living so close to God that he was absolutely sure Saul was truly saved. After all, it was natural to expect that this man was trying to play a trick, and that he was gathering evidence to be used in the slaying of those who named the name of Christ. Barnabas was a gracious man, and a courageous man too. He stood by Paul, and it was that action that paved the way for the acceptance of Saul by the church.

How important was this seeming insignificant action on the part of Barnabas. Suppose he hadn't been living close enough to God to understand what the Lord had wrought in Saul's heart? Suppose he had only remained aloof? Yes, we know that God rules and overrules, that He can use one instrument or another. But the point is that this was God's way of handling the matter, and Barnabas was in God's hands and used for His glory. He was a man whom God had taught, and we glorify God for raising up this gracious soul.

III. Barnabas, the Selfless Man (Acts 11:19-26)

The selflessness of Barnabas is seen in two ways in this Scripture. First of all, he joyed in what God was doing even apart from the apostles—and remember that Barnabas himself was later spoken of as an apostle (Acts 14:14). Here was no shriveled-up individual who could rejoice only in what he himself was doing or in which he had some part. Acts 11:23 says a great deal about this man that we should never forget.

But there is a second evidence of his selflessness, his recognition of the need for further ministry. This privilege he did not selfishly take to himself. But, as though he understood that there was more involved than he himself could be responsible for, he made his way to Tarsus and brought Saul to minister with him (v. 26).

What a church it must have been, the church where the disciples were first called Christians. What ministers the people had! Think of the privilege! Paul and Barnabas, two giants in the faith, ministering for a whole year in Antioch of Syria. But again, much of what happened there is traceable to what God had done in the heart and life of this man Barnabas, who was willing to take second place, yes, who was willing to erase himself so that God would be glorified.

IV. Barnabas, the Sacrificial Man (Acts 13:1-3)

How consecrated he was! How intrepid a warrior he was! Here was no man to seek an easy bed, to cherish certain com-

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forts which he could have by remaining with those whom he knew. When the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them," there was response immediately and willingly on the part of both men, though we emphasize in this lesson Barnabas' response. While it meant deprivation, danger, even death, here was a man so true to God that he would not hold back.

Barnabas may well be looked upon as an exemplar of the faith, whose virtues and characteristics should be found in our lives—and remember they may be found in our lives as the Holy Spirit possesses us as He undoubtedly possessed Barnabas.

March 9

Paul, A Prisoner for Christ

Philippians 3:4b-17

MEMORY SELECTION: *One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—Philippians 3:13, 14. A.S.V.*

Though the apostle Paul would certainly be the first to disclaim it, we believe that of all the followers of our Lord, this man stands highest, and I Timothy 1:16 may in some sense substantiate what we have just said. He wrote: "For this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his long-suffering, for an ensample of them that should thereafter believe on him unto eternal life" (A.S.V.). King James Version reads: "for a pattern to them which should hereafter believe on him to life everlasting." In a very real sense, Paul is a pattern Christian. What one of us has not been thrilled and encouraged and greatly blessed as we contemplated the zeal, the wisdom, the knowledge, the courage, the gifts of this great man of God. He was what he was, according to his own story, by the grace of God (I Cor. 15:10).

1. Paul's Discounting Position (Phil. 3:4b-9)

If anyone had a right to have confidence in the flesh (and actually no one does), it would have been Saul of Tarsus. Notice what he has to say concerning the so-called merit which he had naturally. First, circumcised the eighth day; second, of the stock of Israel; third, of the tribe of Benjamin; fourth, a Hebrew of Hebrews; fifth, a Pharisee; sixth, a persecutor of the Church; seventh, blameless (vv. 5-7). Here is a sevenfold emphasis on what he had by virtue of his identification with Israel.

Paul was not a proselyte; he was circumcised the eighth day; that is to say, he was born into the family. He was of the stock of Israel, which associated him with the patriarchs, Abraham, Isaac and Jacob. He was of the tribe of Benjamin, the second son of the beloved Rachel, a son of Jacob's right hand.

Furthermore, Saul could say that both his parents were Hebrews; he was a Hebrew of Hebrews. He was a Pharisee, not an unbeliever of the Sadducees, for he accepted the Word of God. True, he trammelied it with the traditions of men,

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but up to the light he had, he believed what the Old Testament had to say.

Would anyone question the fact that he was religious? He was a zealot; he persecuted those who opposed the teaching of the Old Testament as he understood it. He would stand, judged by that law, and say he was found blameless. Notice, he didn't find himself blameless; others said it of him.

But Paul discounted all such position, he turned his back on it. He says, "These have I counted loss for Christ. Yea verily, and I count all things to be loss... I... do count them but refuse, that I may gain Christ" (vv. 7, 8). There was not only a decision he made in the past (v. 7), but the constant reckoning that what was true in the past was still true (v. 8). He is the pattern par excellence of his statement in Philippians 3:3: "We are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh."

II. Paul's Desiring Power (Phil. 3:10, 11)

In order that he might gain Christ, Paul turned his back upon all the human accomplishments and all the qualities that men would regard as favorable and, having found Him, he had a righteousness which was not his own, but a righteousness which was true faith in the Lord Jesus Christ. In that relationship to the Lord, his profound desire was that he would know the Lord (v. 10). Notice it doesn't say that he might know about the Lord, but that he might personally, in-

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timately know the Lord. There is no preposition between the verb to know and the pronoun *Him*.

But how is it possible to know the Lord in this way? How can we know the power of His resurrection and the fellowship of His sufferings? Look at the latter part of verse 10, "becoming conformed unto his death." Only as we die to ourselves, willingly relinquishing every human claim, can we put ourselves in the position to receive the power of God. As long as I live, as long as the old man is dominant, I'm not going to know the power of God. Only as we surrender to Him can we know His power. Paradoxical as it is, victory comes through defeat, power comes through weakness.

III. Paul's Disclaiming Perfection (Phil. 3:12, 13)

Though Paul could point to himself and tell his brethren to emulate what they saw and heard in him, he does not for one moment place himself in the position of the Lord. The Lord alone is perfect; He is the only absolute standard we have. Paul says: "I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal" (A.S.V.).

He stresses this matter of pressing on (note both v. 12 and v. 14). When anyone comes to the place where he thinks he's arrived, that he has reached the very zenith of Christian perfection so that there is nothing more needed so far as the sanctifying work of the Holy Ghost is concerned, that man is deceived. God help us to increase in our knowledge of the Lord and Saviour Jesus Christ, to grow and walk in Him more and more, to be transformed into the same image, from glory to glory.

IV. Paul's Devotion and the Prize (Phil. 3:14-17)

Paul always had before him the goal, the day when he would give his accounting at the judgment seat of Christ. The prize that he wanted beyond everything else was unquestionably the Lord's "Well done." Far better to live for the Lord's acclaim and applause than to have the approbation of men now.

Notice the intensity of the expression, "I press on." And Paul's admonition is this, "Let us therefore, as many as are



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full grown, be thus minded." Paul's word in I Timothy 1:16 was "pattern" ("example" in A.S.V.). Notice the same word translated from a related Greek word in Philippians 3:17.



Tapping New Resources

[Continued from page 389]

to overlook the glaring faults in Onesimus and others also, and to love them in spite of their glaring deficiencies.

Second, the power of comfort and inspiration to the apostle Paul. In verse 20 Paul writes, "Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ." Doubtless this was something of which Philemon had never dreamed, that he himself could be a source of comfort and refreshment to the aged apostle, who had been such a wonderful inspiration to him and had been the cause, at least in part, of his accepting Jesus Christ as his own Saviour and Lord. The capacity of being able "to sustain with words him that is weary" is one that God has given to many, and yet one which has often lain in disuse for many years undiscovered. When brought to light, however, this same gift has frequently been used to the comfort and inspiration of many under the direction of the Holy Spirit.

Third, the power of example to others and of glory to the Lord. The example of Philemon as he fulfilled the apostle's request to receive his formerly unprofitable slave as a brother in Christ would be incalculable, both among his Christian friends and throughout the city of Colossae.

It is the daily influence of true Christian living that makes the fellowship of saints effectual more than any one thing. Each one of us is exerting an influence of which for the most part we are unconscious; what the result of that influence may be will depend not nearly so much on what we do as on what we are in Christ Jesus. If we are living in close fellowship with Him, under the domination and direction of the Holy Spirit, the way in which we do things even more than what we do will show forth His presence and the glory of Him who dwells within us. It is that outflow of influence which the Lord uses to the blessing of others and which He in turn uses to bring glory to His name.

What was true in the case of Philemon should be true in the case of each one of us who is a member of the household of God. The basis of true Christian living as individuals or as a church is going to be the fellowship of our faith, the fellowship springing up among us as the result of our love and faith toward the Lord, which in turn is reflected in love and faith toward our brethren. On that basis that alone can this fellowship become gloriously effectual unto Christ, and under the guidance of the Holy Spirit we shall be led daily to experience a trail of new discoveries in the knowledge of every good thing which is in us, because we are indeed in Christ.



Fight the good fight of faith, lay hold on eternal life.—I Timothy 6:12

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OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

THE TRUE SERVANT

Isaiah 42:6-8

- I. Called in Righteousness
- II. Held in Love
- III. Kept by Power
- IV. Given in Service
- V. Having a Threefold Service
 - A. To the blind
 - B. To the bound
 - C. To the darkened
- VI. Seeking God's glory —C. H. B.

+

"BE YE DOERS OF THE WORD"

James 1:22

There is a story of a missionary in Korea who had a visit from a native convert who lived a hundred miles away, and who walked four days to reach the mission station. The pilgrim recited proudly, without a single mistake, the whole of the Sermon on the Mount. The missionary was delighted, but he felt that he ought to warn the man that memorizing was not enough—that it was necessary to practice the words as well as to memorize them.

The Korean's face lit up with happy smiles. "That is the way I learned it," he said. "I tried to memorize it, but it wouldn't stick. So I hit upon this plan—I would memorize a verse and then find a heathen neighbor of mine and practice it on him. Then I found it would stick."

—Earnest Worker

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CHRIST'S BEST COMMISSION

Mark 16:15

- I. The Urgency of Our Commission
 - A. It requires action—go!
 - B. It is personal—you!
- II. The Extent of Our Commission
 - A. Into all the world
 - B. To every creature
- III. The Object of Our Commission
 - A. Inform them of Christ's life, death, and resurrection
 - B. Instruct them as to its meaning
 - C. Invite them to come to Christ.

—Angela Barker

+

OBEDIENCE AND FAITH

If the ten lepers had not obeyed the Master's voice to go and show themselves to the priests, they never would have been healed. It is a significant part of the story that as they went they were cleansed. The healing depended on the obeying, and it is so in all Christ's blessing—it comes as we do His will. We show our faith by trying to do what He commands, depending upon Him to give the strength as we make the effort to obey.

—Source unknown

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors

THINGS WHICH CANNOT BE SHAKEN

Hebrews 12:27

- 1. The Precious Word of God (Ps. 119:89; Matt. 24:35)
- 2. The Prophecies of God (Gen. 3:15; I Thess. 4:16, 17)
- 3. The Prevailing Love of God (John 3:16; Jer. 31:3)
- 4. The Providence of God (Rom. 8:28; Prov. 16:33)
- 5. The Promises of God (Matt. 11:28; Jer. 29:13)
- 6. The Purposes of God (Acts 15:14; Eph. 1:4)
- 7. The Power of God (Job. 9:12; Matt. 9:6)

—W. H. Schweinfurth

+

A CHALLENGE CALL

- I. Live Positively
Crucified, risen, seated (Gal. 2:20; Col. 2:12; Eph. 2:6).
- II. Live Positively
Fully persuaded (Rom. 8:38, 39).
- III. Live Possessively
All things are yours (I Cor. 3:22).
- IV. Live Triumphant
More than conquerors (Rom. 8:37).

—Alice H. Hamblin

+

LOSS FOR CHRIST

A young girl was walking along the city streets with her grandmother. Presently they came to a beggar who asked for help. The woman listened to his story, and then reached into her purse and gave him a piece of silver. As she did this her granddaughter said, "Grandma, you have lost a good deal since you have become a Christian, haven't you?" The grandmother replied, "Yes, I have. I have lost a hasty temper, a habit of criticizing others, a tendency to spend all my spare time in social frivolities and pleasures that mean nothing. I have lost a spirit of avarice and selfishness. Yes, indeed, I have lost a good deal."

Every person who tries to follow Christ must expect to lose something. This loss will be similar to that of the good woman mentioned above. When Christ finds us and lays hold of us, we are bound to be "thrown for a loss." This is the case because all of us have wrong things in our natures and lives that He cannot use. We must suffer the loss of these things before we can be fitted for His service.

—The Presbyterian

+

STORED TREASURES

Matthew 6:19-21

- I. Treasures stored in vain—upon earth.
- II. Treasures stored in safety—in heaven.
- III. Your heart is a treasure—where is it stored? —Leona Buddenhagen

"OUR GOD WHOM WE SERVE IS ABLE TO DELIVER US"

Daniel 3:17

A man was compelled one night to cross a wide, frozen river. Notwithstanding the assurances of those who were thoroughly familiar with the region and repeatedly crossed on the solid ice, the traveler feared to undertake the trip, but finally began to crawl his way over. When near the middle of the frozen stream he was startled by a sound in the distance, and caught sight of a negro driving a heavy team of horses pulling a great load of pig iron; yet there was not the least sign of a crack in the ice.

What a foolish thing to fear and crawl like that! Will the Word of God hold? Some fear to trust it. Why, man, it can't fail!

—Sunday School Times

+

PATIENCE

- I. Patience of the Saints (Rev. 13:10; 14:12)
- II. Patience in Prayer (Ps. 37:7)
- III. Patience in Running the Race (Heb. 12:1-3)
- IV. Patience in Persecutions and Tribulations (II Thess. 1:4)
- V. Patience in Fruitbearing (Luke 8:15; cf. I Pet. 5:7, 8)
- VI. Patience until the Coming of the Lord (II Thess. 3:5)
- VII. Patience Experienced, Advised and Rewarded (Jas. 1:3, 4)

—Ellery Gilbert Aldridge

+

WANTED—A WORKER

God never goes to the lazy or idle when He needs men for His service. When God needs a worker, He calls a worker. History and Scripture attest this fact.

Moses was busy with his flock at Horeb. Gideon was busy threshing wheat by the wine press.

Saul was busy searching for his father's lost beasts.

Elisha was busy plowing with twelve yoke of oxen.

David was busy caring for his father's sheep.

Amos was busy following the flock.

Nehemiah was busy bearing the king's wine cup.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Jesus was busy about His Father's business.

William Carey was busy mending and making shoes.

—D. L. Moody

Moody Monthly

The Tabernacle and the Horrible Pit

[Continued from page 382]

meeting, men and women by the hundreds overflowed from the inquiry room into after-sessions at Clarendon Street Baptist Church nearby, and Berkeley Street Church, as well.

Woven into every sermon throughout the entire revival was the thread that Moody called "saving the drunkard from his cups." But only Friday did Moody allow himself to build a complete service on this theme.

To reach the Boston derelict, Moody used a three-pronged attack—prayer, preaching and practicality.

Each Friday noon, Moody pulled from his pocket a sheath of papers—prayer requests which he said told of "broken hearts and desolate homes." "By a wife for a husband and brother, both addicted to intemperance," he read. "For a man in Tiffin, Ohio, addicted to strong drink." "For a drunkard who makes his home a hell, whose wife is the daughter of a clergyman and who has to support self, husband and four children by hard work."

They were all the same—a trusting Christian pleading that someone he or she loved might beat the drink habit. But their tragedy made you unaware of the sameness, of Moody's high-pitched rapid intonation of the list.

Then one noon an elderly man in a black suit, very dirty, missed the tragedy and saw only humor in the bearded preacher's sing-song pronouncements.

When you looked at the old man, you knew he should have been on the request list himself; that on his way to the tabernacle he had been obliged to stop for considerable time in a neighborhood bar. He was quite drunk, and at each request he chuckled. A long, low unmalicious chuckle of sheer amusement that carried across the press table, up to the platform and into the audience.

"For the married and single young men who frequent the barrooms of St. John, New Brunswick." Chuckle. "For one prayed for last week who has since broken his leg in a saloon." Chuckle. Women frowned and fidgeted. Two reporters turned around to stare. But Moody kept on reading. Then he prayed.

After his prayer, he preached, a sermon that blasted liquor and advanced a cure—acceptance of Christ, trust in His power.

Perhaps the end of the story can be guessed. At the invitation, the old man, not altogether steadily, walked into the inquiry room to himself become a request for prayer. There he found the value of such prayer, for he accepted Christ that noon, went out of the tabernacle no longer chuckling but smiling with honest joy.

Moody never doubted that prayer was answered. Nor did anyone who consistently watched the Boston tabernacle campaign doubt that the Friday noon prayers were effectual. Doubts fade when faced with tangible proof, and nothing could have been more tangible than such letters as this one which Moody read at one March meeting.

"About three weeks ago," it began, "I

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sent a note to you requesting prayers for a dear son in the West who was on the verge of destruction from the use of the intoxicating cup. This week we have received the joyful news that he is saved."

Moody hated drinking — moderately, occasionally, socially, for convention — any way. "The curse of intemperance is worse even than our civil war," he began his first Friday noon service. "Saloons should be closed, not on Sundays, but seven days a week. I have an idea that the rum devil is the worst we have nowadays, and it takes just as much power to cast him out as it took to cast the devil out of this man," he told his congregation referring to Mark's story of the man with the unclean spirit.

But he loved the drunkard. "Don't condemn them," he repeated over and over. "They're to be pitied. Go to them in love and explain about the gospel of Christ."

He had love even for the men who were saved in his meetings, then went off on a spree three weeks later. "Instead of trying to help them, some seem to rejoice at it and call their neighbor's attention to it and say, 'Now see how that man has fallen.' Let us try to raise them up instead of rejoicing in the fall," he told his congregation.

"It seems as though you are doing the devil's work when you rejoice at a man's fall instead of trying to raise him up. Go to work and get him away from the devil if you can."

Some of Moody's thoughts were startlingly ahead of their time. That alcoholism is a disease has yet to be conclusively proved by medicine. But Moody was toying with the idea in 1877. "Now some people say they have become so addicted to strong drink that it has become a disease with them," he stated. He read Psalm 103. "Heal thy diseases," he repeated. "Yes, bring it to Christ. He will heal all thy diseases."

His contemporaries raised eyebrows at his insistence that Christ takes away the appetite for drink. "Gives you the power to overcome it," they countered hesitantly. "But take away the appetite completely — well —"

Moody held his ground. "I have always believed that God could save a drunkard, but I believed that he had to carry that appetite down to the grave. But God, I find, is going to destroy the works of the devil. Taking away a man's appetite for drink is a supernatural work and that is what God does."

Right or wrong, Moody could supply evidence. On the platform at his meetings, he queried converts. Sawyer of Chicago testified he had been drinking for twenty years, had been saved through Christ's blood four years before. Moody rose and faced him toward the front of the platform. Like a lawyer at the cross-examination, he asked Sawyer, "Has your appetite come back?"

"No, sir," said Sawyer.

Tom Needham, a seaman from Portland, who had seen drunken sprees in ports from Boston to Frisco, confessed "I'm a new man," at a Friday noon meeting.

"How long since your appetite has left you?" Moody asked him.

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Moody Monthly

"Six years," said Needham.
"And it's never come back?"
"Nothing of the sort has come to me
since, sir," the sailor told him.

Moody recognized only one cure and he prescribed it often. It was simple—accept Jesus Christ as your Saviour. "We have tried a great many methods, we have had our temperance societies and our Bands of Hope, our lodges and our reform clubs, and we've had our pledges. I'm getting discouraged with all these things. I'm coming to the conclusion that the only hope is the Son of God."

His favorite talk he titled, "The Drunkard's Pit." He based it on Psalm 40 and always outlined five points: "The Lord heard the drunkard's cry." He brought him out of a 'horrible pit.' He put a new song on his lips. He has 'opened his ears.' Last, many shall 'see it and fear and trust the Lord!' Yes, God can bring you up from the 'horrible pit.'

Moody stressed practicality and he talked to the converted men about practical things. One Friday, he devoted his noon meeting to a few rounds of questions and answers.

"Ought a reformed drunkard whose family is in want give any of his money to charitable purposes?"

Moody leaned over the rostrum and talked straight at the man. "Your money belongs at home," he said. "Your first work is to take care of your family. Give them comfortable clothes and a comfortable home."

Another man asked, "Ought a man to pay his liquor bills after he is converted?"

Moody didn't hesitate. "Render unto Caesar the things that belong to Caesar. The mistake is made. You never ought to have contracted the bill, but if you have done it, pay your bills," he told him.

"Would you advise one who thinks he has got victory over his appetite to speak at once or wait to see if it is real?"

Moody paced the platform on this. "Speak at once," he finally said. "Christ said, 'Go home, and tell your friends what great things the Lord has done for you.'"

"Would you advise them as soon as they are converted to go lecturing?" a recent convert asked.

Moody's eyes twinkled. He pulled at his beard. "We have been lectured to death," he told the man. "Go to work. Work like a man, and then you have more influence than if you are trying to lecture for money. If you cannot find work in the city, strike out into the country. It is not degrading to go out and hoe and shovel in the field. If you haven't money to ride, walk out. You can foot it on a good, pleasant day like this, ten or fifteen miles a day."

Moody knew that converted drunkards have problems as basic as food and shelter that must be met in a tangible, material way. Thus he made his help as practical as Boston baked beans.

He rented a building on Washington Street not far from the tabernacle. Into it, he moved twenty-five beds. He ordered five or six long plain wooden tables set up in the largest room in the building. "Now we can feed fifty hungry men," he said, "and sleep twenty-five."

In charge of the shelter, he placed

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Wilson, for example, a middle-aged, handsome man. Wilson was a drunkard who didn't care about being reformed. He swore at his friends when they told him about the tabernacle meetings.

One Friday morning, he came out of a Washington Street bar and headed toward the tabernacle. He meant to pass it, but he didn't. Instead he went in, sat down, and stayed to hear some of the converted men tell how they had been saved, how their appetites were gone. Wilson went to the inquiry room, and accepted Christ.

Then he did something about it. He searched for friends who knew where he could find his wife and children, whom he hadn't seen for eighteen months. He found a job at a minimum wage. Weeks later, with his wife sitting beside him, he stood up and testified that he was bringing home his week's wages, all of three dollars, without stopping anywhere along the way to spend it for rum.

Wilson, Ayer, McElvie... Palmer, Sawyer, Shorey... these and hundreds more were freed from drink because Moody cared and because he did not despair of bringing them to Christ through prayer, preaching and practical help. The dervishes he reached in 1877 have long since joined the great evangelist in the heaven to which he earnestly pointed the way. But thousands remain who can be brought out of the horrible pit by D. L. Moody's Lord in D. L. Moody's way.

Little Isaac

[Continued from page 406]

they had no fingers or toes. Some were horribly crippled. Some were terribly disfigured. What did it all mean?

Just then a man whom others called "doctor" came into the corridor. He took Isaac into a separate room and stuck him with a long needle. Then he made more tests which made Isaac cry again. It was not that the doctor hurt him, at least not very much, but he was afraid.

When the doctor had finished, Isaac was taken to a little white cottage. There

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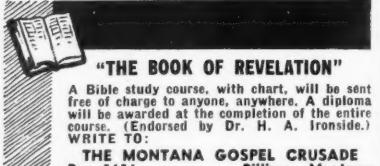
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Isaac was taken to the colony school the following week, only to find that Mr. and Mrs. Colbert were serving also as teachers for the school. It was their interest in the patients that led them to open this school for those who wished to attend. This was going to be fun! Color books and crayons were something Isaac had never seen before. The class included all ages, but the books and crayons were as fascinating to the adults as to the children. Words in English could be identified by the picture which appeared above the word in the book.

Weeks went by. As the classes advanced in knowledge, writing, spelling, arithmetic and other subjects were added. Isaac was an apt pupil and learned to speak English in a very short time.

One day missionary Colbert failed to appear at the regular time for class. Isaac was much disturbed. When finally the missionary appeared, Isaac, in his excitement, confused his pronouns and cried, "Where have I been?" It was then necessary for missionary Colbert to explain the reason why he arrived late, before he explained to Isaac that he should have said, "Where have you been?"

Not only has Isaac learned to speak English, but he is fast learning the other nine languages which are spoken in the colony. And of still greater importance, Isaac is learning the meaning of the name spoken so often by the missionary in the first church service he ever attended, the name which he repeated over and over as he walked back to his cottage that first Sunday in the colony, the name of "Jesus." He has learned that it is Jesus in the heart of missionary Colbert that causes him to love each of the patients, regardless of physical deformities. It is Jesus in his heart that made him take little Isaac into his arms that first day in the colony. It was the expression of Jesus' love that made Isaac feel good and warm deep down inside, instead of feeling depressed and lonely.

More and more in the heart of little Isaac Jesus is becoming a reality. The lad, now almost seven years of age, has become perfectly at home and adjusted in the colony. He understands, at least in part, the reason for the bond of fellowship and love which exists between the patients who have become Christians.

As the setting sun dips into the deep blue of the South Pacific, and the lengthening shadows of night fall over the cottages, peace and contentment fill the heart of the little lad. Something which he cannot explain, something akin to the love of Mama, fills his very being as he kneels by his bedside, as missionary Colbert has taught him to do, and pours out his childish heart to Jesus.

Recently eleven patients have left the colony and returned to their homelands as "symptom free." Forty-three are to be dismissed in the next group. Some are taking with them to their home islands their new friend, Jesus.

The time will perhaps come when Isaac is dismissed as "symptom free." He will then return to his native home in the Marshall Islands. When that time comes, he will not be lonely and afraid as he was on his trip to the colony. Isaac will have with him, in his heart, Jesus.

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Moody Monthly

Fit for the Master's Use

[Continued from page 384]

surely glorified in a healthy mind. Some sicknesses doubtless glorify God, and the fragrance of Christ has ascended from countless sickbeds. But a diseased, broken-down mind brings only dishonor to the name that is worthy; and many Christian men and women are incapacitated and helpless because of the neglect of the simplest rules of mental health.

Nowhere in Scripture have we any promise that God will exempt His servants from the penalties of His natural laws when they are broken. They are for our good always, and God does not need our hurry.

IV

"The body is . . . for the Lord . . . Know ye not that your bodies are the members of Christ? . . . Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:13, 15, 19, 20).

The New Testament teems with teaching about the sanctity of the believer's body. God demands in strongly authoritative language that it be kept an undefiled temple for His habitation and glory. If the gates of Mansoul need to be guarded, how needful also that the wall itself be kept in repair! Should the wall be broken down, the streets, which were destined to be the avenues of our Sovereign's grace, become the very lines of the enemy's attack upon the citadel itself.

It is significant that in the seeking or admission of spirit-possession in almost all cults, the body is first weakened by a prolonged fast or some similar exercise. That your whole spirit and soul and body be preserved entire or intact is the apostle's prayer.

See the Master's concern for His beloved disciples in the days of His flesh: "Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat" (Mark 6:31). In this one verse the Saviour shows for all time His real interest in the disciples. He urges:

Respite—"Come apart"
Quiet—"into a desert place"
Rest—"and rest a while"
Leisure—"for they had no leisure"
Food—"not so much as to eat"

Do you think He is less mindful of you? He is "the same yesterday, and today, and forever"; and the busy bustle of modern life has but increased our need of learning from the Master the dimensions of the outer court of our life in the world.

We need to learn how to live. There is as much need of teaching *divine prevention* as of making known *divine healing*. When the Jews began to build the walls of Jerusalem, they wisely made their prayer unto God, and set a watch (Neh. 4:9). The Saviour said, "Watch and pray" (Matt. 26:41). For if our great enemy cannot turn us to the right hand or to the left, into false doctrines on the one hand or a low standard of living on the other, he will give us a push forward.

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Then an overstepping of physical strength, an overwrought mind, and finally a breakdown, or worse, will result, and the whole of our future service for Him and for men will be imperiled.

God's strength is available for activities in His will only, and He gives it only to those who wait for it. An undisturbed spirit and quiet mind please Him much; others love to see them, too.

Is the arrangement of life on this plan difficult? "See thou make everything according to the pattern showed thee on the mount." "The Lord give thee understanding in all things."

A Christian's recreation may be defined as "re-equipment for future work without loss of spiritual power." He is longing to teach us how to find such necessary rest and change for our tired minds and bodies. No one will stumble, and we ourselves shall not backslide, if He is our Teacher. "Who teacheth like him?"

The perfect human life has been described as having "nothing in it which should be out of it, nothing out of it which should be in it; and of that within it, nothing of overgrowth or underdevelopment." Surely this is a useful standard for the ordering of our complex and modern lives.

Beauty consists in harmony, balance and symmetry. The beauty of the Lord shines out in the harmony of His attributes, the balance of His omnipotent activity and undisturbed rest. David made it his life's ambition to "dwell in the house of the Lord . . . to behold the beauty of the Lord, and to inquire" (Ps. 27:4). And as Moses also beheld and inquired, he could not but pray, "Let the beauty [delightfulness, Rotherham] of the Lord our God be upon us" (Ps. 90:17). May it be also upon us who read—resident in our spirits, radiant in our souls, and revealed in our bodies.

WMBI's Twenty-five Wonderful Years

[Continued from page 392]

WMBI-FM. Received at the huge prison and brought to its 2,500 inmates, the broadcasts resulted in professions of faith in Christ by 193 men and 16 women in that institution alone.

"God keeps the books," declares Program Director Robert Parsons in referring to the effectiveness of WMBI, "but in the last two years He has permitted us to see more results than ever. We have known of souls being saved through every major gospel program. In fact, people are sometimes saved through broadcasts that are not directly evangelistic.

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"It has been proved that people will listen to WMBI who would slam the door

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in the face of one doing personal visitation," Parsons continues. "Many Roman Catholics listen, and we have many Jewish listeners. Our programs are heard in restaurants, shoe shops and stores. One listener said that as she passed a tavern, she heard our gospel music coming from within."

The story of WMBI would be incomplete without some mention of those responsible for actually getting the gospel out over the ether waves—the radio technicians. Under the leadership of A. P. Frye, director of the Radio Technical Department, eleven men and one woman give themselves to this ministry. Their work involves financial sacrifice, because the Institute cannot maintain salary levels in this field comparable to those outside. In devotion to the Lord, these twelve serve in the background. They will know their share of reward in eternity.

And so today WMBI rejoices in God's continued blessing on twenty-five years of radio ministry. These have been years of pioneering in a new field . . . of trying the untried . . . of giving generously of time and money by many, but they have brought an enduring reward. Countless men and women who would not leave their homes to hear the gospel have been saved as the gospel has come into their homes through the Christ-centered ministry of WMBI. And it is to just such ministry—perhaps on an even larger scale—that WMBI and WMBI-FM now look forward in the years ahead until the Lord returns.

BIBLE STUDY

When we know our Bible, then it is that God can use us.

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—D. L. Moody

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Make Your Own Missionary Prayer File

[Continued from page 389]
the missionaries out on preaching tours. It really doesn't matter how you group the cards. The main thing is that you cover them systematically and often.

As you kneel by your bed or chair, keep the cards before you. Pray definitely for each person, each individual need. Read the requests aloud if that is helpful. Think specifically about them. Plead with God for definite answers to actual problems. Pray thoughtfully, earnestly, passionately. When you have finished, return the cards to the box, this time placing them in the rear of the file so they will be rotated systematically.

When the next missionary newsletter

arrives, check off those items of prayer which have been answered. Now they become notes for praise and thanksgiving!

Keep your file up to date and use it daily. With its help you will find your prayers will cease to be lazy or vague. You will be fulfilling your responsibility before God as an intercessor for those in His vineyards. At the same time, you will see His hand pouring out blessings undreamed of, not only upon your missionary partners, but also upon your own life, for "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).



Service Center Spotlight

Fellowship Center, 930 Tenth Ave., San Diego, Calif.

THREE days after the attack on Pearl Harbor, on December 10, 1941, San Diego's First Baptist Church opened its Fellowship Center. Now the center plays host to more than 4,000 servicemen and young people a month, according to figures supplied by its director, Rudy Ullrich. Of this number, between 400 and 500 are first-timers who have either heard of the center in some foreign port or have been invited in off the street by workers.

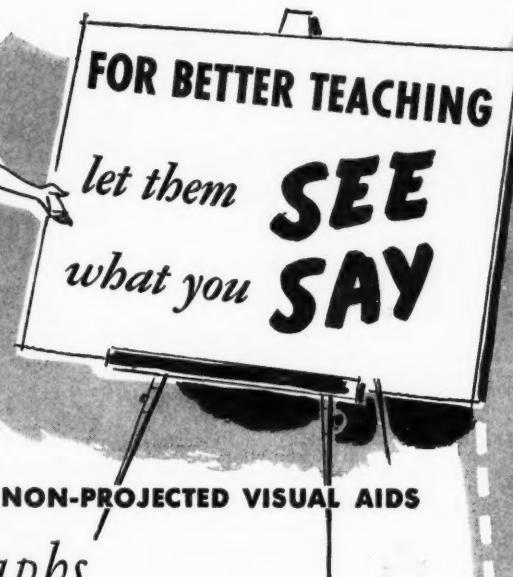
"Hardly a day passes," reports Director Ullrich, "but what some serviceman is led into heart-to-heart conversation concerning his relationship to the Lord Jesus. We too, like the Bremerton Service Center, have seen men led to Christ here and then go back to their barracks or aboard ship and start Bible study classes."

The Fellowship Center itself maintains a weekly Bible class which meets each Thursday, and is planning for a regular monthly open forum with a panel of "experts," consisting of the pastor, his assistant and one or two others on the staff. In addition, the center carries on a regular program of social activities with the usual recreational equipment, always available without charge to servicemen.

Since one of the principal Naval bases is at San Diego, with several Marine bases nearby, the center is particularly popular with sailors and marines.

Would other Christian service centers like to make themselves known to men in uniform? As a service to men in our armed forces and to Christian centers, MOODY MONTHLY for a limited time will publish names, addresses, brief facts and suitable photographs of centers whose facilities are available to servicemen without charge. Material should be sent immediately to MOODY MONTHLY, 820 N. LaSalle St., Chicago 10, Ill.

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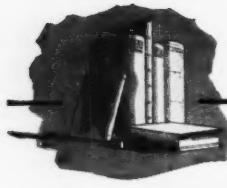
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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Practical Christian Living, by J. Arthur Springer.

A book of this nature for study at the intellectual level of the average American student shortly out of high school was necessary. One that made its approach from a predominantly Bible viewpoint was still more necessary. Here is the book.

This course of instruction on the essentials of Christian ethics starts the student off thinking in terms of ethics applied to behavior. The author then explains the subject and its relation to other sciences—psychology, philosophy, and theology. The student may then glimpse the various systems of general ethics before launching into his study of Christian ethics.

Old Testament ethics and adverse criticism of them is treated briefly in two chapters before presenting what the author calls "Bible Ethics for New Testament Believers." Here the subject of ethics in relation to sin and redemption is treated. Christian duty to himself, to others and to God is discussed before dealing with the "tests" of source, motive and effect. The very practical question of forms of pleasure and matters of fashion are frankly discussed in the light of Scripture, and the Christian's specific duty is clearly taught, as understood by this mature Christian teacher. Self-control is dealt with in various aspects, such as what is meant by the expression, the power and aspects of self-control. Some specific problems are dealt with and, for use as a textbook, each chapter ends with a questionnaire.

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256 pages. Moody Press, Chicago (1951). \$3.00.

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This is a "Consideration of the Nature and Meaning of the Christian Faith in the Light of the Work of Sren Kierkegaard."

They who would understand the contemporary movement in theology known as neo-orthodoxy can hardly hope to do so without at least a cursory acquaintance with its fountain head in the writings of Kierkegaard, that great Danish thinker who died nearly a century ago. In the volume under review Dr. Martin has given us

a very lucid interpretation of the main landmarks of Kierkegaard's system of thought. Rightly stressing that the cardinal doctrines of the Christian faith could not be discovered by human reason, Kierkegaard went to the opposite extreme of regarding them as not only beyond, but contradictory to, reason; in this point of view we find the taproot of the Barthian fondness for paradox and the exalting of God's transcendence at the expense of His immanence. Faith is treated not so much as building upon demonstrated truths of revelation, as it is pictured to be a blind leap into the unknown, which is rewarded by an individual revelation of God to the seeking soul.

As in the writings of Barth and Brunner, so we find in Kierkegaard a minimizing of the historical facts in the interest of the eternal truths of Christianity. Despite these very serious strictures, we cannot but concur with Kierkegaard's insistence that the Christian faith calls not for speculation but for dedication. We recommend this book as a key to the thought of one who, whether or not we agree with his conclusions, is a potent influence in current theology.

132 pages. Philosophical Library, New York (1951). \$2.75. C.N.B.

A Guide to the Thought of Karl Barth

A Guide to the Thought of Emil Brunner

A Guide to the Thought of Jaques Maritain

A Guide to the Thought of Nicholas Berdyaev

A Guide to the Thought of Reinhold Niebuhr

A Guide to the Thought of Karl Jaspers, by E. L. Allen.

In these little booklets of less than fifty pages apiece, the author has provided us with a set of keys to the thought of several of the most influential philosophers and theologians of our day. They will be found very valuable and practical for Christian leaders whose busy lives do not permit a first-hand acquaintance with the writings of men who directly and indirectly are having a profound influence upon the modern mind. The sovereignty of God and the Word of God, creation and grace, Christian humanism, freedom in God, Christianity and society, self and its hazards—these in order are the signboards to the distinctive approaches or points of view held by each of the thinkers whose contributions are summarized in this very helpful series of studies.

About 45 pages each. The Philosophical Library, New York (1951). 50 cents each. C.N.B.

The Snowden-Douglass Sunday School Lessons for 1952, by Earl L. Douglass.

This is the thirty-first annual volume, under the present editorship, of a practical exposition of the International Sunday School lessons. It is a book of helps to the Sunday school teacher, well-written and presented in such clearness and force as to be understood by everyone.

The following observations should be made: First, not all of the author's teaching can be accepted as entirely scriptural. An example of this is found on page 31 where the baptism of the Spirit and the new birth are confused. Secondly, his idea of miracles shows a lack of true understanding of what miracles are. Thirdly, his tendency is to present hypothetical cases instead of making legitimate deductions from the facts of the lesson. An example of this may be found in his treatment of the call of Matthew. He says that Matthew may have been guilty of avarice, but what is there in the narrative to show that he actually was guilty of avarice? Fourthly, some of the reference books mentioned are

of a modernistic trend. Two examples may be cited of this. *Westminster Dictionary of the Bible* and Blaikie's Bible history.

467 pages. Macmillan Company, New York (1951). \$2.50. P.B.F.

Peloubet's Select Notes (1952), by Wilbur M. Smith.

The seventy-eighth annual volume of this commentary on the International Sunday School lessons measures up to the high standard of former volumes. It is both conservative and evangelical, absolutely true to Christ and the Bible. The teacher's approach to the lesson, topical outline, historical setting, and verse-by-verse exposition of the text make it a veritable source book of information and inspiration. Scholarly Bible expositors are quoted verbatim, and the author's own teaching is of like quality. A map of Palestine in the time of Christ, numerous illustrations from famous paintings, bibliographies, and index complete this volume.

418 pages. W. A. Wilde Company, Boston (1952). \$2.75. S.D.H.

The Borderland of Right and Wrong, by Theodore Graebner.

This is the eighth edition, somewhat expanded, of a work first published a few years ago. It is of chief interest to Lutherans, and especially to those of the Missouri Synod. Actions which in themselves are neither right nor wrong, morally, are discussed with reference to varying circumstances, the possible effect on one's fellows, and other considerations.

The principle that actions, ceremonies, and the like, not prohibited in the Word of God are therefore permissible, is defended in opposition to the principle that those not commanded are therefore not proper. There seems to be scant recognition of the Christian's responsibility to help or restore one "overtaken in a fault" unless the fault is serious enough to warrant excommunication. Many positions, however, are well taken and well defended.

178 pages (paper). Concordia Publishing House, St. Louis (1951). \$1.00. J.A.S.

Luther's Progress to the Diet of Worms, by E. G. Rupp.

Written by a scholar, this book is for those who have a background in Luther studies and some knowledge of the times in which he lived. It is a brief analysis of Luther's progress in his growth in the understanding of the doctrines of the Christian faith and his consequent breach with the papacy until the historic event mentioned in the title of the book.

The author says: "We shall never understand Luther unless we remember that he was by trade a theological professor; that year in, year out (the exceptions can be counted on the fingers), twice a week at the appointed hour, he walked into the lecture room and addressed successive generations of students, and this for thirty years until he was old and feeble and could only croak his last lecture. This was his career, which opened for Martin Luther in 1512. In between lectures, so to speak, he attended the deathbed of a world and assisted the birth of a new age."

The book is warmly recommended for those who would gain a clearer understanding of the great reformer and are equipped in a scholarly way to grasp its contents.

109 pages. Wilcox and Follett, Chicago (1951). \$2.00. K.S.W.

The Attributes of God, by Arthur W. Pink.

After the foreword, there is briefly presented the outstanding perfections of the living God. There is no more blessed experience that can ever come to a believer than to contemplate the wondrous perfections of the divine character. The author has done a good work in bringing these attributes to the attention of the Christian public. The first one that he considers, the solitariness of God, is unique in its concept and presentation. Another one which especially deserves the attention of Christian teachers is that of the decrees of God. This booklet deserves wide circulation.

83 pages. Bible Truth Depot, Swengel.



Springer

Explains the subject and its relation to other sciences—psychology, philosophy, and theology. The student may then glimpse the various systems of general ethics before launching into his study of Christian ethics.

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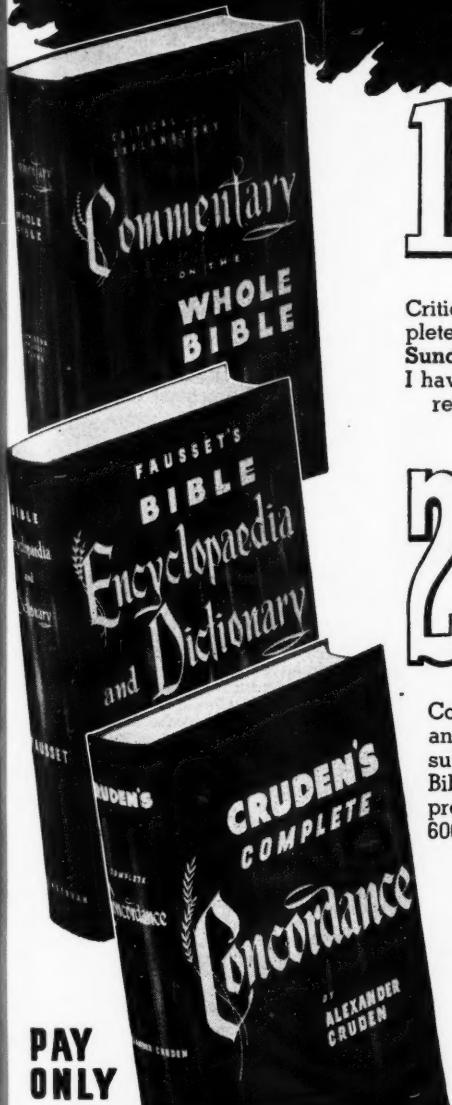
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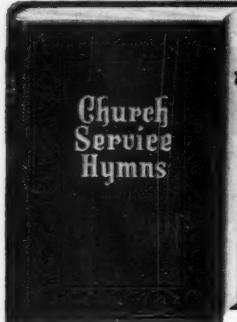
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The Growing Day, by F. F. Bruce.

The subtitle, the "Progress of Christianity from the Fall of Jerusalem to the Accession of Constantine (A.D. 70-313)," well defines the import of the title. The author has written several books on biblical and Church history. This volume comes as the sequel to his *The Dawn of Christianity*. A third volume in the series is to follow.

This book is a fair and intelligent appraisal of certain phases of the growth of the early Church and of the development of some of the doctrines, beliefs, and practices of the Church. The author has selected and documented certain interesting sidelights on the history of the Church as it found its place and assumed its task in the world. The book is not an exhaustive study, but does give evidence of an understanding of Church history and of wide reading in the field, especially the reading of some important sources, and throws new light upon some of the early chapters of Church history.

192 pages. Paternoster Press, London (1951). E.S.M.

Harvest Festival, by H. K. Downie.

Perhaps the outstanding value of this book is the way the author makes a generally neglected subject seem full of interest and easy to understand. If we believe every word of the Old Testament, as well as the New, is the Word of God to us, then this book is of great worth. It has to do with the feasts of Jehovah, ordained of God for Israel, and preserved for us as types (I Cor. 10:11).

The presentation of these feasts as Harvest Festivals is most interesting, and the reading of the book will be helpful in providing that bird's-eye view of the purposes of God that invariably thrills the heart of the believer.

187 pages. Loizeaux Brothers, New York (1951). \$2.25. R.L.C.

Teddy and the "Witch's" Lamp, by Edith Snyder Pederson.

This story will quickly capture the attention of primary or junior age children. In much of the "Christian fiction" for children, an adventure story with no particular religious significance is embellished now and then with Christian sentiments; this book is frankly centered around a spiritual theme and yet retains the interest of the reader. Teddy, only child of non-Christian parents who are near separation, moves with them to a house on the outskirts of the city. She and a new-found friend, Tommy, are eventually led to Christ by an old lady who was first thought to be a "witch." In a providential way various other lives in the community, including Teddy's mother and eventually her father, are touched, and the old lady herself, in her time of need, is reunited with long lost relatives.

75 pages (laminated cover). Moody Press, Chicago (1951). 75c. G.C.L.

BOOK BRIEFS

Lost in the Woods, by Martin P. Simon. An interesting but improbable story of two children who, though lost in the woods for many days, are able, in dependence upon their heavenly Father, to make their way through various adventures and dangers. Will interest juniors. 64 pages (paper). The Christian Education Co., Highland, Ill. (1951). 60c.

A Harmony of Samuel, Kings, and Chronicles, by William Day Crockett. The Old Testament books of I and II Samuel, I and II Kings, I and II Chronicles are harmonized so as to make one continuous story; passages that are more or less similar are shown in parallel columns. A valuable analytical outline of the entire period, running to 47 pages, is also given. 365 pages. Baker Book House, Grand Rapids (1951). \$3.50.

The Inspiration of Ideals, by George W. Truett. This book should prove interesting and helpful to all who read it, as the late author had the ability to present the truth in a forceful way and yet maintain a warmth in his preaching that touched the hearts of men. These sermons were delivered on a number of special occasions; some of them give the Southern Baptist viewpoint on religious liberty and close

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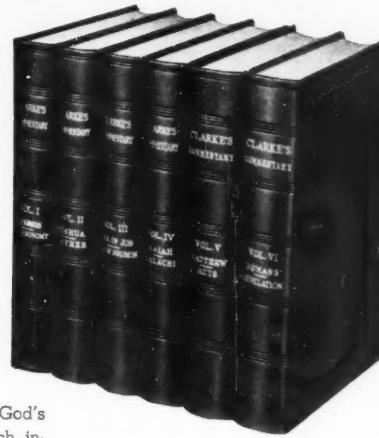


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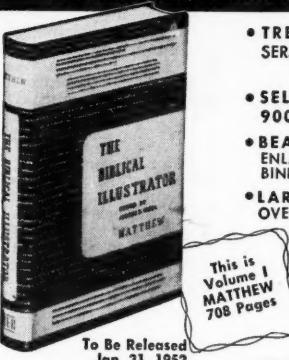
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The Case for the Resurrection of Jesus Christ, by Chester E. Tulga. The proofs from Scripture for the bodily resurrection of the Lord Jesus are well presented in this booklet. 59 pages (paper). Conservative Baptist Fellowship, Chicago (1951). 25c.

The Case for the Atonement of Christ, by Chester E. Tulga. The author here presents a subject that in its central and vital meaning is properly understood by comparatively few. The material is biblical, but the method may be somewhat confusing. 61 pages (paper). Conservative Baptist Fellowship, Chicago (1951). 25c.

Chariots of Fire, by C. E. Macartney. The author, well known pastor of the First Presbyterian Church of Pittsburgh, offers a series of messages based on the experiences of Bible characters. Many practical spiritual lessons for the everyday life are beautifully presented in a style that is simple and understandable. 192 pages. Abingdon-Cokesbury Press, Nashville (1951). \$2.00.

Trails of Yesteryear, by Paul Hutchens. A compilation of 300 nostalgic verses and poems, covering a diversified number of subjects. This volume will become a close friend to all who enjoy poetry, and for the shut-ins it will occupy the other pillow. 332 pages. Van Kampen Press, Wheaton (1951). \$3.00.

The Seven Sayings on the Cross, by R. I. Humberd. The teaching is sound and the author has a simple but unique way of presenting his subject matter, which deals with the seven last words of Christ before His death. 37 pages (paper). Humberd Press, Flora, Ind. (1951). 15c.

William Carey, by F. Deaville Walker. This is a vivid portrayal of the life of the cobbler who became one of the foremost Christian missionaries, linguists, and educators. The author possesses the rare faculty of enabling the reader to see Carey himself and to feel that he is sharing the joys and trials of this humble man of God. 256 pages. Moody Press, Chicago (1951). \$2.75.

The Stories of Thomas, by Oswald J. Smith. The author puts into the mouth of the apostle Thomas some of the great incidents in the life of his Lord and Master, supplementing the biblical language with enough imagination to round out and embellish the stories which are interestingly and reverently told. 39 pages (paper). The People's Press, Toronto (1951). 50c.

Thine is the Kingdom, by James H. Hunter. The author, in a novel of unusual merit, gives us a glimpse of how Communism works to undermine the privileges of free men. This first prize winner in a recent Christian fiction contest has an excellent plot, which well combines mystery, adventure and romance with Christian emphasis. 288 pages. Zondervan Publishing House, Grand Rapids (1951). \$3.00.

Twenty Confirmation Sermons, by pastors of Evangelical Lutheran churches. These sermons, based on various texts from both Old and New Testaments, were primarily compiled to assist young people preparing for confirmation, but combine admonition and inspiration in a way to encourage all readers. 226 pages. Augsburg Publishing House, Minneapolis (1951). \$3.00.

Your Church and You, by Fred P. Corson. This book, written by a Methodist bishop, attempts to meet a recognized need for a better understanding of the layman's obligation to the church, and of what church membership in return offers the individual. The author views the church, however, as a philanthropic, socialistic organization which can guide us to "individual and world salvation"—not salvation in the Bible sense, but rather deliverance for civilization from economic chaos, hunger and destitution, war, oppression, etc. 171 pages. John C. Winston Co., Philadelphia (1951). \$2.50.

Witness Unto Me, by Leonard Rowlandson. A sincere and scriptural appeal for men to be filled with the Spirit for effective witnessing for Christ. 64 pages. Marshall, Morgan and Scott, London (1951).



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God's Promise for Today, compiled by Benjamin R. DeJong. A small sized book prepared for devotional reading, which contains for each day of the year related Scripture verses, a promise of God, and a moral. 371 pages. Van Kampen Press, Wheaton (1951). Imitation leather, \$1.50; leather, \$2.00.

Monkey Merry and St. Crida Cave, by Frank Holmes. An interesting, exciting story with the gospel message clearly presented for children eight to twelve years of age. 85 pages. Victory Press, London (1951).

Building the Sunday School, by R. C. Rein. After carefully analyzing the problems involved in setting up and maintaining a Sunday school which meets the challenges of today, the author gives some very helpful suggestions as to how these problems may be met. 116 pages (paper). Concordia Publishing House, St. Louis (1950). 60c.

Good Ways to Lead Adults, by the Inter-Board Adult Council, Presbyterian Church, U.S. A study manual for teachers and leaders of adult groups. The section on how to prepare and plan a lesson is both inspirational and practical. 31 pages (paper). John Knox Press, Richmond (1951). 35c.

Practical Christianity, by Erich H. Heintzen. This Bible class study guide on I Corinthians is highly recommended for adult class instruction. 50 pages (paper). Concordia Publishing House, St. Louis (1950). 25c.

Tiny Thoughts about God, by Ruth L. McNaughton. Repetition and rhyme are used to make various thoughts about God interesting. A fine gift for children from one to five years old. 27 pages. Van Kampen Press, Wheaton (1951). 75c.

Ideas for Boys' and Girls' Programs, by Ken Anderson and Morry Carlson. This book, which includes 165 ideas for the weekly meetings—music, testimonies, missionary interest, evangelism, quizzes, Scripture memorization, Bible drills, attendance, publicity—should be of great help to the leader of the junior young people's society who is eager to add interest and variety to the programs. 75 pages (paper). Zondervan Publishing House, Grand Rapids (1951). 60c.

Dynamic Worship Programs for Young People, by Letitia W. Wood. Eighteen full hour programs for young people's meetings are well worked out, with Scripture, hymns, lesson content, discussion, etc. Should prove suggestive to the leader of adolescents who is willing to spend time helping them prepare, develop, and deliver programs with spiritual challenge. 198 pages. W. A. Wilde Co., Boston (1950). \$1.75.

Pastoral Leadership, by Andrew W. Blackwood. Writing not from theory only but from pastoral experience, the author presents a most practical guide to the problems of local church administration and organization. Whatever his background and training, the busy pastor will find in this book much of inspiration and practical instruction. 272 pages. Abingdon-Cokesbury Press, Nashville (1949). \$3.00.

Teaching Children in Your Church, by Arlene S. Hall. Many practical suggestions are given regarding the teacher's personal preparation for his work, the meeting place, leading children into true worship experiences, etc. We do not, however, agree with the statement that beginners are not expected to accept Jesus as Saviour, and that only a few primary children are ready for this decision. 118 pages. Warner Press, Anderson, Ind. (1951). Cloth, \$1.50; paper, 75c.

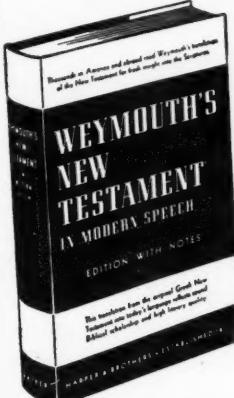
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INSTITUTE and ALUMNI



Paul F. Robinson, left, co-ordinator of the Missionary Technical Course, and Paul Wertheimer, instructor in aviation, look over the Piper Super-Cruiser donated to MBI by Mr. and Mrs. Earl M. Christensen, shown in inset.

Church Music Conference

A conference in church music will be held March 22-23 at Moody Bible Institute, under the auspices of the school's Department of Sacred Music, in conjunction with the Extension Department. Sessions will be open to all who are interested in church music.

The first day, Saturday, will be taken up with lecture sessions, round table conferences and discussion groups on the problems of music in the evangelical church. Latest materials available to the church musician will be exhibited. Some of the regular classes of the Institute will be incorporated with the music conference.

Saturday evening, a sacred concert will be presented in Torrey-Gray Auditorium, featuring outstanding Christian artists.

The conference will reach its climax on Sunday, when a choir festival will be held at 3:00 P.M. in Moody Memorial Church. Choirs from four Christian schools in Chicago will sing: the North Park College choir, Donald F. Ohlsen, director; the Chapel Choir of the Bethany Biblical Seminary, Dr. Alvin Franz Brightbill, director; Trinity Seminary and Bible College choir, Dr. Stanley Lindquist, director; and the Moody Chorale, Don Hustad, director. Each choir will perform separately, and together will form a massed chorus to sing under the direction of Dr. Lee Olson, of the Missionary Training Institute, Nyack, N.Y. Selections to be sung by the chorus are "Hallelujah Chorus," from Handel's "Messiah"; "The Heavens Are Telling," from "The Creation," by Haydn, and "All Hail the Power of Jesus Name," by Vaughan Williams.

Dr. Olson will deliver the principal lecture, "The Place of Music in the Church

Service," on Saturday. He will also preside at seminar groups during the day. An outstanding leader in the field of sacred music, he has earned the degree of doctor of sacred music from Union Theological Seminary, New York.

Another guest will be Professor Alvin Franz Brightbill, chairman of the Church Music Department of Bethany Biblical Seminary, Chicago, and an outstanding authority on hymnology. He will demonstrate how hymns may be used to illustrate scriptural truths.

Donate Super-Cruiser

Several months ago a brief item appeared in *Cross Country News*, an aviation magazine, telling of the donation of a plane to the Institute by Reinhold and Helen Barth.

This gave Mr. and Mrs. Earl M. Christensen, of western Iowa, an idea. After concluding that their Piper Super-Cruiser was not being used enough on their farm to justify their keeping it, they decided to enter it into "full-time Christian service." Recently this Christian couple arrived at Wooddale airport to deliver their Piper plane to the Institute for use in the Missionary Technical Course.

"The plane, completely equipped with radio and special flight instruments, is in the most beautiful condition for a ship of its age that we have ever seen," states Paul Robinson, co-ordinator of the Missionary Technical Course.

The Institute now has nine planes for its program of training missionary technicians.

"Exceeding Abundantly"

Attesting to the faithfulness of our Lord, MBI students find Him meeting their needs, small as well as great. Stu-

dent Ruth Schjerve was running out of toothpaste and her funds were exhausted.

Impressed upon her one morning in devotions was the Scripture promise, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

"I was challenged," Ruth states, "and brought my little need of toothpaste to the Lord. I really felt the Lord would answer my simple prayer." Such a venture in faith was a new experience for Ruth, who had always had everything she wanted.

The next day a man came to the desk where she was stationed as a part-time student worker. "Would you like some tooth paste?" he asked.

Stunned by the remark, Ruth exclaimed, "What do you mean, do I want some toothpaste?"

The man said he had some surplus and if she could use it, it was hers. To her surprise, when she accepted the box, Ruth found it contained twelve tubes of toothpaste, enough for a year or more!

This was one of the experiences related over the Institute's radio station WMBI recently, in the program, "I Cried, He Answered." Answers to prayer, great and small, which students, employees, visitors and listeners have experienced, are shared on this broadcast.

To Visit South America

Harold R. Cook, teacher of missionary subjects at the Institute, will visit South America, January 17 to March 1. The trip is at the invitation of the Orinoco River Mission to counsel with the missionaries and speak at their annual meeting in eastern Venezuela. The Evangelical Alliance Mission in Venezuela, the Latin America Mission in Costa Rica, and some of the stations of the Central American Mission will also be on his itinerary.

Nathan J. Stone, teacher of Hebrew missions at MBI, will fly to Buenos Aires, Argentina, the first of February. As secretary-treasurer of the Hebrew Christian Alliance, he will survey the field in Buenos Aires, where there are 250,000 Jews. He plans to set up headquarters for the Hebrew Christian Alliance in Argentina while there.

Present Oratorio

The voices of 150 men and women Institute students, supplemented by MBI employees, were raised in praise to God at the annual presentation of Handel's "Messiah" December 20, in the huge auditorium of Moody Memorial Church.

The peaceful strains of the Pastoral symphony, the musical and spiritual impression left by such choruses as "Surely He Hath Borne Our Griefs," and the triumphant tone of the "Hallelujah Chorus" again made vivid the eternal truths connected with Christmas.

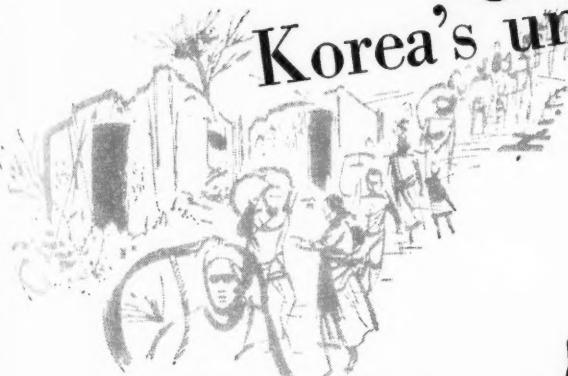
Four well-known Chicago soloists, a symphony orchestra, organist and pianist helped make the oratorio performance outstanding. Soloists were Betty White Gilchrist, soprano, who sings for "Club Time" on the ABC network and at Bethany Reformed Church, Chicago; Ruth Kristof, contralto, a senior student at the Institute; Ralph Nielsen, tenor, and well-

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known concert and oratorio singer of the Midwest; Clayton Halvorsen, baritone, soloist at the First Presbyterian Church, Oak Park, and member of the Institute music faculty.

Accompanists for the evening were Preston Rockholt, organist, and Francis E. Barnard, pianist. Both are special instructors at the Institute.

The chorus, orchestra, and accompanists were directed by Don Hustad, head of the Institute Music Department.

Opens Doors

"God of Creation," the first Institute gospel-science film, has had an unusual ministry in schools, universities, clubs, industries and churches, but has seldom been used as a means of world-wide evangelism. Recently, however, Mr. and Mrs. H. K. Warkintin, of California, used the film during a round-the-world soul-winning journey.

Mr. Warkintin writes: "We found the film the greatest door-opener and convincer of the need of a Saviour." The film was shown 307 times to 175,000 people in some thirteen countries, including Austria, Germany, the Holy Land, Java, Singapore, Australia and India. Warkintin adds, "At almost every one of the meetings we held on this trip, we saw souls saved."

In India, one evening they had an audience of 3,000, and 7,000 the next. Many made decisions for Christ. The travelers also had the opportunity of showing the film to some of the 400,000 in D.P. camps in Austria.

A Quick Trip

The trip from Egypt to Emmaus was recently taken in twenty minutes by W. S. Young, Stewardship fieldman of the Institute! No, he wasn't flying by jet propulsion; he was merely traveling in his Pennsylvania territory.



Forbidden Book

In Spain thousands of persons are believed to be reading the gospel of salvation through faith in a book written by a former Roman Catholic leader of that country.

The author, Dr. Louis Padrosa, was

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converted early in 1951 after reading the Colportage book, *The Way to God*, by D. L. Moody. Following a public testimony on February 18, 1951, Dr. Padrosa was forced to flee to South America. There he wrote his testimony, *Why I Left Catholicism*, sending several copies to outstanding people in his native Spain.

On learning that the book was being read, the bishop of Barcelona published a notice, banning the testimony and excommunicating all who read it. As a result, even greater interest was aroused and three thousand copies were sold in a few weeks. Similar notices were published by the bishops in other districts, likewise resulting in increased sales in those areas.

ARE YOU BORN AGAIN?

O man, woman, you may be deceived about ten thousand things, but do not be deceived on this one thing! Make sure you have the divine nature, that you have been born from above, that you have been born of God, that you have a life that has come from God distinct and separate from the natural life, a new life, a new creation.

—D. L. M.

Moody Monthly

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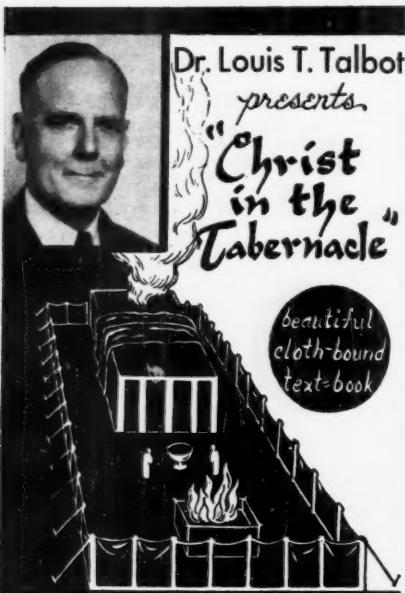
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Eight Years to Victory

[Continued from page 387]

"Oh, no! I'm not referring to Manuel," Phil answered. "I mean Mateo!"

Mary gasped, nearly falling from her chair in her amazement. Mateo saved? Could it be possible?

Mateo came again for his informant time, and once again Phil carried on the study, stressing faith in Christ and in Him alone. Finally turning to Mateo, Phil asked, "Ta waksah ta wor ti' Cristo?" ("Have you believed Christ?") "Tin waksah tin wor a t'An," replied Mateo. ("I have believed!")

What wonderful words! Here after nearly eight years of sowing and waiting was the first fruit in Lacandon territory. God had answered the prayers of His people in a way that we had never dared to dream. Our hearts were lifted to Him in praise.

"Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" (John 11:40). We had counted on seeing Chankin saved first, for we doubted that Mateo would receive Christ as his personal Saviour. Yet the Lord had done what we thought impossible.

► RETURNING home, Mateo went to the god house where Chankin was chanting to their clay idols—idols which Mateo had helped to make and in whose worship he had been leader. Chankin had been chanting for four days, appealing to them in behalf of a sick baby. Now Mateo interrupted the chant to tell his friend about his experience.

"It isn't like your father and my father said," Mary heard him say. "We must believe in Christ or perish."

Each time Chankin began to chant, Mateo would talk to him again. Finally Chankin gave up chanting when his partner was around and would chant only when he had gone to the cornfield.

Not only was Mateo anxious to see his partner grasp the truth of salvation through Jesus, he was also eager to have his father-in-law hear the gospel. The Lord answered this prayer, for Enrique came over to sell us some eggs, and he, too, listened to the way of salvation.

All this is only a beginning among the Lacandons, but what a marvelous beginning it is! As Mateo's new life and testimony become known, as work with the language is speeded and the Word reaches more hearts, we are confident that more fruit will follow.

Today after eight years we can therefore see the prospect of a precious harvest among the Lacandons. And we know that the anthropologist was wrong, not knowing the power of the gospel.

The Teaching Ministry of the Church

[Continued from page 394]

which remains through life, to lift one above the meanness and materialism resting upon so much of our civilization.

Then who can measure the effect upon character of the discipline of work? The teacher who lays no burden upon the student is doing him an injustice, for he is helping to cultivate habits of indolence

which will remain to plague the years of maturity. We should not put all the blame for loss of Sunday school pupils of adolescent age upon the attractions of the world or the lack of interest on the part of parents. These youngsters are usually accustomed to assignments in their daily school work. Then they come to Sunday school and have nothing put before them which requires any effort, and may even be treated as though they couldn't do anything if it were required. Is it any wonder that they conclude it is not worth their while, and drift away? The teacher's task is to make them think, to give them work to do. As the sapling is bent, so will the tree grow.

Dr. Harrison continues this series of articles next month in Part III of "The Teaching Ministry of the Church," writing on "The Equipment for Teaching."

News Report

[Continued from page 411]

It is patterned after the earlier campaigns conducted by the league in Japan and Formosa.

► One of Ireland's outstanding political and civic leaders has been named general chairman of the fifth Youth for Christ World Congress on Evangelism. He is Major Ivan Neill, minister of labor for Ireland and president of the Ireland Youth for Christ. The Congress will be held in Belfast, Ireland, August 10-17.

► Students at the Baptist Bible Seminary in Johnson City, N. Y., have been contributing at least \$125 weekly toward the construction of a new seminary building. For the nine month school year, the students have donated \$4,500.

► Two more countries, Liberia and New Zealand, have been added to those in which the Lutheran Hour is being broadcast. The programs are now being aired over 1,100 stations in fifty-five countries and in thirty-six languages.

► A Youth for Christ youth guidance program in the Pacific Northwest area has received warm endorsement from the governors of Washington, Idaho and Oregon. The program has resulted in the conversion of scores of inmates of training schools, reformatories and penitentiaries.

► Expenditures for advertising beer during the year just completed will total more than \$100,000,000, according to the National Temperance and Prohibition Council. This figure, the council reports, was announced by the Research Company of America following a survey of the brewing industry. The temperance organization adds that sales of beer have decreased by several million barrels during the past three years.

THE RADIANT CHRISTIAN

The tragedy of the Christian faith as it is practiced in our day is that there are so few radiant Christians, but the psalmist has given us the secret of real radiance when he says, "They looked unto him and were radiant" (Ps. 34:3 A.S.V.).

—Mabel I. Silver, in *The World Evangel*

Youth SUPPLEMENT

Hazel Goddard, Editor





Keystone photo

EVERY earnest Christian at some time in his life has asked, "Where would God have me to be? What would He have me to do? How may I best serve Him?"

The tragedy is that some have failed to receive His guidance, not because it was not there, but because they did not recognize it. And they have ended up by missing the boat and have had to be content with a "second best." *Don't let this happen to you!*

♦ THE Word of God has some very definite words on this subject of guidance. Take the life of Moses, for example. If you are not thoroughly acquainted with it, read it, studying particularly Exodus 2-4.

"But," you say, "Moses knew just where to go. God told him definitely!"

Let us see how Moses was led. How did God lead him to Egypt?

"And the Lord said . . . Come now therefore, and I will send thee . . ."

Have you listened for God's voice in His

TEST for God's Best

By EDMUND W. JANSS

If you are a child of God, there is a divine plan for your life. God does not make His way obscure, but crystal clear . . . your part is to recognize it.

Word? Has He told *you* He wants *you* to go anywhere?

"Go ye, therefore, and teach all nations . . ."

Do you know that that means *you*? Good! That is the first test of calling.

You've heard about the young man who went to his pastor and asked, "Should I be a missionary?"

"Not if you can help it!" advised the pastor.

"But," replied the young man, "I can't help it! It is something that grips me because Christ told me to do it!"

Are you as certain as that, that God wants *you*? Fine! But where?

♦ AGAIN we look to Scripture for help. We find these words in Exodus 2: "The children of Israel sighed by reason of the bondage, and they cried . . ."

Have you studied about the mission fields? Has any particular field asked for your help? Has God laid any people on your heart? Here is the *test of opportunity*.

I once heard a pastor testify, "In my experience, every church or mission field I have served was first given to me by God. He faced me with every one of them squarely. I never sought one of them. They sought me!"

We briefly search the Bible and discover that this was also true of all God's men. It was so in the life of Gideon, of Jonah, of Jeremiah, of Daniel, of Peter, of Paul. Each of them was faced with a Macedonian call, "Come over and help us!"

So often we try to pull wires and push

circumstances to fit in with their wills. But God still guides as He did in the book of the Acts. There are still open to us great doors and effectual. If we are honest with ourselves and our Lord, we cannot miss them.

♦ PERHAPS someone from an African mission has been asking you to come there. You *do* feel the need there. But you see the need of the Japanese and the South Americans too!

Again we go to the story of Moses for some help for clearer light in guidance.

"And the child grew, and she brought him unto Pharaoh's daughter, and he became her son." And then, going on to chapter 3: "And Moses kept the flock of Jethro his father-in-law . . ."

This illustrates the *test of preparation*. Moses was educated for his call. He knew the Egyptian language. He knew the Egyptian court. And more important, he knew God's command. He was ready physically, mentally, and spiritually to go to Egypt.

God had been training him in a hard school for eighty years. Forty years he studied under the best teachers in the Egyptian court. Forty years he studied under the best teacher in the universe, working in the desert place. There, God was his Teacher.

Are you prepared? You say you are strong physically. But is that enough? You have reasonably good intelligence? And you know the gospel? How about Bible training? How about language ability? Remember, African natives don't speak English. How do you get along with other people?

[Continued on page 448]

Retort views from you

"Success Which Backfired" Backfires!

I was deeply shocked to see you were taken in by that old canard, "Success Which Backfired" (YOUTH SUPPLEMENT for October). I have been pleading with Christian editors all over the country to print the truth about this, but to no avail.

But truth is truth, is it not? And why embellish it to the point of downright untruth?

I quote from a letter of Philip J. Weber, general manager of the Edgewater Beach Hotel, dated December 21, 1949. This was in reply to a letter of mine, written to him when I first suspected it to be a hoax:

"The story was carried by Billy Rose

in his Pitching Horseshoes column, and no doubt he picked it up somewhere; but a thorough check of our records as well as the recollection of our former president, W. M. Dewey, and myself, who have been here for thirty years, does not establish any authenticity to the story.

"We have wondered why such a meeting would be held, curiously enough, unless it might be to gain possession of the whole world! I suspect the story was conceived by someone who is trying to pacify those who haven't accumulated fortunes.

"I was surprised to learn that the story has been published in two nationally circulated magazines. It would seem that a closer check on the truth of such a story

would be made, but we must admit it makes an interesting story."

Have you the courage to print the refutation?

Yours in Him,
Hammond, Ind. WARREN A. REEDER, JR.

Efforts to check the above-mentioned item (purporting to describe a meeting of ten of the world's most successful financiers and enumerating the tragic ending to each of their lives) so far support Mr. Reeder's contention. The story has been widely used and reprinted until its origin is now uncertain. YOUTH SUPPLEMENT readers should therefore regard its accuracy as questionable at least, unless evidence to the contrary is received and published.—Editor

Young People Are Being Reached... Through the Church

By HELEN GARDNER

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The teenage picture as represented by the press is a dark one—crime . . . dope . . . immorality running rampant. But there is a brighter side. Some organizations are doing a top-notch job of contacting and winning teen-agers to Christ. We thought you'd like to see some of them at work. This month it's . . . *Through the Church*. We've asked Helen Gardner, activity director of Bellevue Baptist Church in Memphis, Tenn., to show us how it's done at Bellevue.

ognized responsibilities and develop initiative in leadership.

We encourage the adult leaders working with these ages to keep each unit small enough so that the individual will be given the attention he needs during the week as well as on Sunday. This also increases the probability that his talents will be discovered, developed and used for the glory of the Lord. As each unit grows to its maximum number, others are formed, and thus the numerical growth is continuous and the possibilities for reaching the unenlisted young person becomes a constant challenge and effort.

Young people in a large measure *plan their own programs*, set up their own policies and goals, participate in every activity. (Of course there is adult supervision of all groups.) Through the work of officers and committees, responsibilities are divided and each member of every group has something definite to do.

[Continued on page 446]





**Another in
the professions series . . .
a series designed to show
that all of God's servants
are not behind the pulpit.**

Ministry in Disguise

By WILLIAM ANDREWS, M.D.

THE other day I received an urgent call. Not knowing what to expect, I went prepared for most any type of sickness, but after arriving I knew there was nothing in my bag to help the patient. He had lost his only son and his wife within a period of a week and had decided to kill himself. He was suffering from a soul anguish that is worse than physical pain and for which medical science has no cure.

Here was something we had not been prepared for in our medical courses. But during my training years I had come face to face with the One who can cure the diseases of the soul, so I sat down quietly with the patient and told him of the Great Physician and how He could give perfect peace and comfort.

That experience proved again to me that my profession is more than a profession—it is a ministry.

WHEN I decided to go into medicine twelve years ago, it was for purely selfish reasons. Doctors are respected in society, they are well educated, privileged, and wealthy. Yes, medicine would give me the prestige and place in life I wanted. The thought appealed to my self-centered mind. So with visions of worldly success and all that goes with it, I entered pre-medical school.

My two years at the university were full ones. I was proud of my 94 scholastic average. My participation in frat athletics and activities even won for me the outstanding freshman trophy award. Boy! Everything was rosy. I was quite the stuff!

Then something happened. I came face to face with the Saviour. I saw myself—not as the successful big shot of the campus, but as I really was. What a picture! It wasn't pleasant, and I recognized my

need for the Lord Jesus Christ. From that time on my thinking was different. Old ideas fell off and I knew that if my life was to count at all it had to be in step with Him. I took Him into my whole life—my home life, my social life, and most important, into my profession.

It has really paid off. I have found Him to be a constant source of strength in my practice. If there is a problem that is too big for me, I just turn it over to Him. I know Him to be the Author of life, therefore He is my Consultant.

There is never a day passes that I do not have an opportunity to witness for Him, sometimes to the sick, sometimes to those in trouble, and many times to doctor and nurse friends.

I love the medical profession. It is great to know that because of your skill a person is made well physically, but that satisfaction cannot be compared with the thrill of being used by God Himself to cure the spiritual diseases that have reached the epidemic stage all about us.

FRUIT FOR GOD

II Corinthians 9:10

Let God possess the little you have. Serve Him to the limit of your capacity. Give Him your five loaves and two small fishes, and He will feed the vast multitudes. Never forget, if you are tempted to despise your ordinary gifts, that "little is much if God is in it."

My little all is Thine, Lord, let this my portion be—

That I have nothing of my own, and yet have all in Thee.

And make my life, Lord Jesus, brightly for Thee to shine:

That word and deed, that look and tone, may witness I am Thine.

—Anonymous

Young People Are Being Reached

[Continued from page 445]

He is made to feel he has a place and is somebody, as confidence is placed in him to do the job that has been assigned to him. Therefore, his interest is quickened in his church because he has been recognized as an individual. We have the firm conviction that we use young people or lose them.

♦ We have recently organized a new department just for the seventeen-year-olds. This is the group so often lost at the transition period when they are promoted from the Intermediate department to the Young People. In years past they have gone into a new group composed of young people from seventeen to twenty-four. Having left a more closely graded department, they have often felt lost in the crowd in the new environment. Now we feel we have found the answer by setting up a completely new department for the seventeen-year-old group. Already it has grown in numbers and spirit, and seems to be succeeding in holding the members to the church.

There is another group of young people that needs special attention. They have been neglected too and many lost to Christian service. This is the married young people between the ages of seventeen and twenty-four. Often no provision is made for them, in the expectation that they will go in with adults; yet through the years, they have lost interest and dropped out. In many of the churches of our denomination separate departments are organized especially for them.

♦ WHILE spiritual growth and participation of the young person come first, we do not forget the social aspect of their lives. Each of the four major organizations already mentioned makes adequate provision for social activities. One or more social affairs are going on in our church constantly, and they are planned especially for the young people. Let me mention just one.

Every Sunday night after church the young people meet in Lee Hut (named after our pastor, Dr. Robert G. Lee), a rustic building built for their pleasure. We have many servicemen in this get-together. They come from all over the country, and the fellowship is always in their honor. They are introduced each Sunday night in unusual ways, different each time. Songs are sung and the boys are encouraged to bring and play their musical instruments. The program is not planned, but something different and interesting happens every week. Of course, the free food always goes over big. At the close of the hour a large circle is formed and everyone joins hands and sings a hymn, after which they join in prayer.

Many young men and women in the armed forces attend our church services, then stay for this fellowship hour. After they move on to other parts of the world, letters come back telling of what the church has meant in their lives.

Eddie Lehman from Rhode Island was one of those who came to us from the large Navy base near Memphis. Now in another section of the country, he writes:

[Continued on page 448]

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By WALLY and ESTHER HOWARD

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Questionable Sin

THERE is nothing that young people need to be squared away on more than the subject of sin—what the Bible has to say about sin, that is. What is sin? What has God done about it? What about sin in a Christian's life? Can you ever be free from it? This month we're suggesting some study topics with the hope that you can stimulate challenging enough discussions in your Sunday evening meetings that your young people will think things through, ask questions, and come back for more. No discussion, remember, is successful unless it gets such results.

First Sunday: Which Sin Is Worst?

The question is bound to provoke thought. You might begin by asking your group candidly to name the worst sin they can think of. After they've given several suggestions, you may ask if there is one sin out of which all sins grow. The Bible tells of a sin which can be compared to the trunk of a tree. All the sins ever cataloged grow out of this one sin like branches from the tree trunk.

The sin is *leaving God out*. Its roots go back to the first sin committed on

the sin of leaving God out, of refusing His sacrifice on Calvary.

Don't set yourself up as "pretty good" just because you aren't as bad as the next fellow. What have you done with Jesus Christ? If you have ignored Him, your sin is every bit as bad as the worst sinner in town, because that is the worst sin of all.

Look at the tree again. Is a tree an apple tree because it bears apples, or does it bear apples because it is an apple tree? Similarly, we are not sinners because we sin; rather, we sin because we are sinners. We are sinners before sin ever reveals itself in our lives. We are born natural sinners.

Ask these questions: Is everyone altogether bad outside of Christ? Aren't there a lot of very good people who, though they're not Christians, are good enough to go to heaven? (An outlaw may be a very nice fellow in many ways, but as long as he rebels against the government, in the government's sight there isn't one good thing about him. Until we accept Jesus Christ there isn't anything good to be said for us.) But won't our good deeds outweigh our bad in the judgment? (Ever been taken to court for speeding? Did all your good driving outweigh your careless driving and excuse you? A thousand years of good driving won't excuse you from one reckless minute of driving. All your good deeds added together can't excuse one bad deed. Sin must be punished.)

Can anyone plead innocent in view of these facts that God reveals in His Word? We need to be impressed with the awfulness of sin so that we can appreciate the great price God paid in providing its remedy.

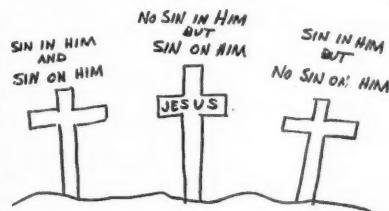
Second Sunday: How Can God Forgive?

Start by asking some more provocative questions. Does God love us? (Of course.) How does He feel toward sin? (He hates it.) Do you have any sin? (Of course.) Then how can He love you? At first this will appear as an unanswerable dilemma, until you show how God had provided a way to punish your sin and set you free.

This He did by Himself becoming a

man (God and man in one person: God, because He must be sinless, not involved in the sin He came to punish; man, because He must be one of us to represent us as our substitute) and dying in our place on the cross, bearing all the punishment that our sin so richly deserves.

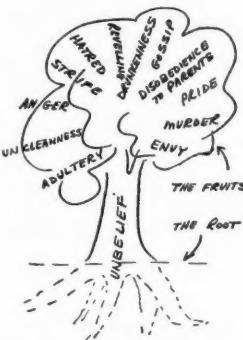
The best picture of this fact that has ever been painted (you can do it on a blackboard for the group) is to show the three crosses on which Jesus and the two thieves died. In the center is Christ, who had no sin in Him but bore all our sins on Him. To the left is the cursing thief, who died with sin in him and its penalty on him. But to the right is the repentant



sinner, who, though he had sin in him, died with no penalty on him because he turned in faith to Christ and asked for forgiveness. Faith is all God waits for.

There are two great objections to this truth, made by modernists who deny the gospel. First, some say that God is loving and does not need a sacrifice for sin. He can forgive sinners, they say, whenever He wants to, if they will but repent. (But this is a view of God coming strictly from their imaginations. The true God reveals Himself in the Bible as a God of justice who abhors sin and requires a penalty. See Gen. 2:17; Heb. 9:22.)

Second, some say that it would be unjust for God to take our sins and put them on an innocent victim, then punish him in our place. But they miss the whole point. God didn't put our sins on *someone else*; He put them on *Himself*. That is why it is important to realize the full deity of Jesus Christ. And if God voluntarily chooses to bear our sin, if Christ willingly steps into our place, who can but rejoice in His great love, and



earth. Adam and Eve left God out, rebelled against Him, when they disobeyed His explicit command. They chose their own way instead of His. The whole human race has been doing that since (Isa. 53:6).

Take any Bible list of sins and see how they grow out of this root sin. Romans 1:29-32 lists some, but preceding verses show how men refused to submit themselves to the God who made them and whom they knew. Galatians 5:19-21 gives another list. These are the works of the "flesh," but flesh is just human nature independent of God. Leave God out of your life and sin will manifest itself; not always in the same manner, but in some manner to be sure.

This terrible sin of leaving God out is called in the Bible *unbelief*. It is the sin which condemns (John 3:16-18). No other sin will send a person to hell but

STREAMLINED just for you—

Starting next month—a new series—*Streamline Your Service*. Whether it's song leading, Sunday school teaching, jail work, radio programming or simply giving a testimony, there'll be tips for you which will help you to streamline your service for Christ.

thank Him for it!

Third Sunday: Must I Go on Sinning?

We face a very real problem now. We have accepted Christ, and God has forgiven our sins; but then we find we still sin. Has God kept His promise? Or have we somehow failed to really believe? Or what?

God hasn't failed. When we trusted Him to save us, He forgave our sins—past, present, and future—once and for all. The penalty is paid and instead of standing in condemnation before God, we stand justified, with a perfect position in Christ. This is a legal matter. It means that we are bound for heaven. We know we will go there. We belong to God. There can be no doubt about it.

But we are still bothered with sin. God has left us with our sin nature. And when we sin we destroy our fellowship with God, we forfeit our privileges as Christians; we deny ourselves the fruitfulness and joy we might otherwise have.

How does God deal with this sin nature in us, now that we are Christians? Some feel that we are to crawl off into a cave, as it were, and thus get away from the temptations of sin. But you can't run away from temptation, because it's in you. Others feel that we can reach a point of perfection where sin is eradicated. But the Bible never teaches this, and those who try to believe it either get bitterly disillusioned because of their repeated failures, or they get around it by calling their sins by some other name.

Why does God leave us with this in-born sin nature which we must fight? Because He has lessons He wants to teach us. He could have transformed us completely when He saved us. (He will when Jesus comes.) But He chose to leave us as we are—sinners by nature, though judicially forgiven and on our way to heaven—so that we would learn to trust Him for daily victory. There is victory to be had, and next Sunday we will find what the Word teaches as to the way of victory. In the meantime study Colossians 2:6 carefully.

How did we "receive Christ Jesus the Lord"? By (1) recognizing our helplessness, (2) by finding that He had made provision for us, and (3) by casting ourselves on Him.

Now we are to live daily in *just the same way*. We are as helpless to live the Christian life as we were to make ourselves Christians. But Christ has made full provision for us, and we are to cast ourselves on Him day by day, trusting Him for the strength and victory that He alone can provide.

Fourth Sunday: How Can I Have Victory?

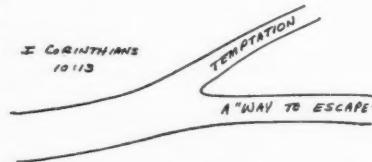
What is your particular temptation? Don't name it out loud, but with it in

mind read I Corinthians 10:13 thoughtfully. Can you believe this promise? God says that there is always a "way to escape." You can rest assured that whenever you face some temptation or testing there are two ways you can go: the way of sin, or the way of victory.

Ever heard the story the Indian convert told of the conflict that often raged in him? "It's like two dogs fighting," he explained, "the black dog of sin, and the white dog of victory." "Who wins?" someone asked. The reply was, "The dog I say 'sic 'em' to."

To get victory you should study the Bible to see if it has any suggestions on your particular temptation. Here are some: laziness, I Thessalonians 4:11; gossip, I Peter 4:15; sex, I Thessalonians 4:3-7; griping, Philippians 2:14; drink, Romans 13:13. The Word certainly gets specific, doesn't it? No excuse for not knowing what its provisions will do.

Besides, there are some general principles. God has done two things to assure us victory. First, *Christ died to break its power*. He not only paid the penalty for our sins on Calvary, but He judged sin itself. This is the great teaching of



Romans 6. Sin does not need to rule over us any longer.

Second, the *Holy Spirit has come to indwell us and live victoriously in us*. This is the great truth of Romans 8. God Himself, who cannot sin, lives in us, waiting for us to call on Him for His strength.

If your neighbor trespassed on your property and started to build a wall on your lot, you could get an injunction against him in court. But what if he refused to get off, even after you had gone to court, and he was so much bigger than you that you couldn't throw him off? You could then get an officer to serve the injunction and force him off. Even so, Christ got an injunction against sin, and the Holy Spirit is the officer who will serve it whenever we ask Him to. We may have victory over any sin in His strength.

Young People Are Being Reached

[Continued from page 446]

"It was worth being in the service and away from home to have had the Christian fellowship of Bellevue Baptist Church. Wherever I go the rich experiences and spiritual values I have received through this church will bless my life and linger in my heart always."

As a result of our entire program, many have dedicated their lives to full-time Christian service. Some have already completed their preparation and are now serving in churches. Others have felt the call to mission fields and have gone to far away places. Not long ago our pastor led in an ordination service where four

Special Bulletin



Each day as the letters poured in, Ken Swanson, director of Osaka Youth for Christ, became more and more surprised at the response. All he had done was put an announcement in the Osaka City English newspaper saying that he knew of American young people who wished to correspond with Japanese pen pals. His thought was that the American young people would have a great ministry from their pen points in winning these Japanese to Christ and, in turn, the Japanese would provoke an interest in this land of open doors among American young people.

But now he has more than 300 names of Japanese young people and could put an announcement in another paper and get over 1,000. He is willing to do this if he has sufficient names and addresses of American pen pals who wish to bring the gospel to these people by means of correspondence. Here is a great ministry. If you are interested, please send your name, address, and age to MOODY MONTHLY YOUTH SUPPLEMENT, 820 N. LaSalle St., Chicago 10, Ill.

of our young men were ordained for the gospel ministry.

Yes, young people are being reached . . . through the churches and right here at Bellevue, and if proper provision is made and loving attention given to your young people, you can do it to!

Next month: "Young People Are Being Reached . . . in the Wide Open Spaces." Wally Howard takes us to a Young Life Winter Retreat.

Test for God's Best

[Continued from page 444]

♦ THESE things are vital in the problem of guidance. God does not want misfits in His work. God has a place for every Christian believer. Each one is prepared differently for a different task.

There are assuredly other tests in the Bible. But clearly the most oft-recurring are these:

The test of God's Word—"Thy word," said the psalmist, "is a lamp unto my feet, and a light unto my path."

The test of opportunity—"A great door and effectual is opened unto me," said Paul.

The test of preparation—"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

But over and above all of these fingers of guidance hovers the Holy Spirit, warming and enlightening the believer's heart and saying, "This is the way; walk ye in it!"



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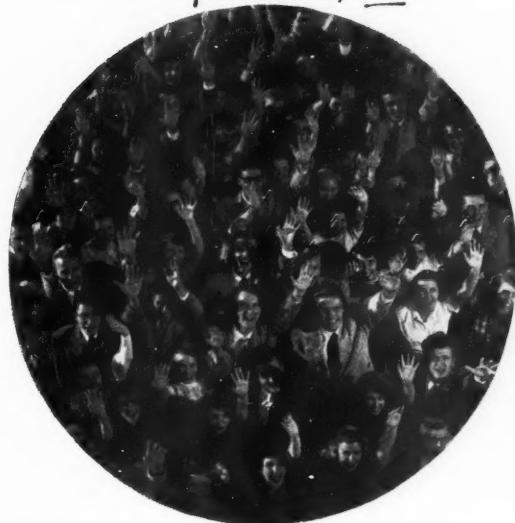
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at our picture, now!*



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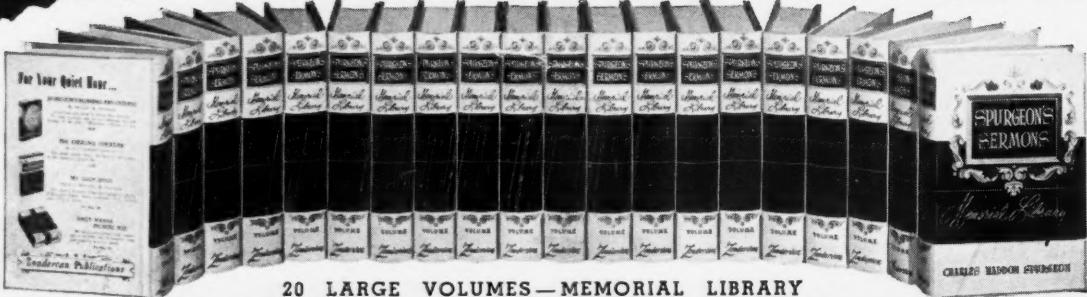
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—Dr. Billy Graham

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Vol. 3—Mar. 15, 1952	Vol. 10—Oct. 15, 1952	Vol. 17—May 15, 1953
Vol. 4—April 15, 1952	Vol. 11—Nov. 15, 1952	Vol. 18—June 15, 1953
Vol. 5—May 15, 1952	Vol. 12—Dec. 15, 1952	Vol. 19—July 15, 1953
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